THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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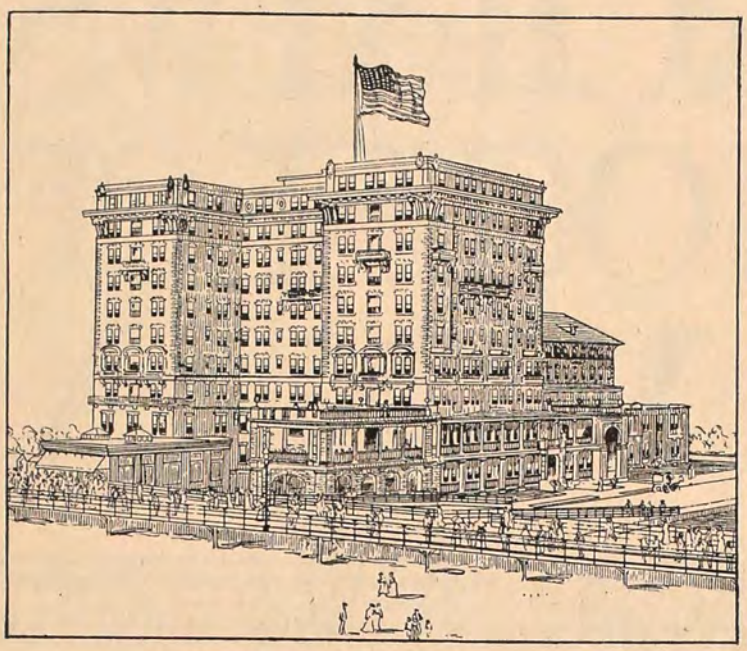

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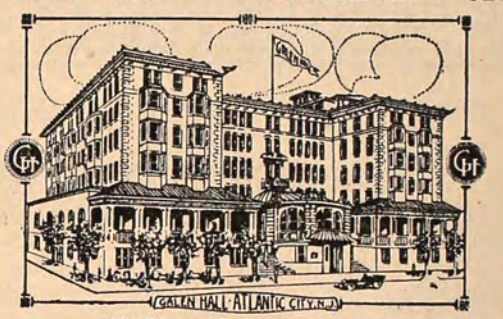

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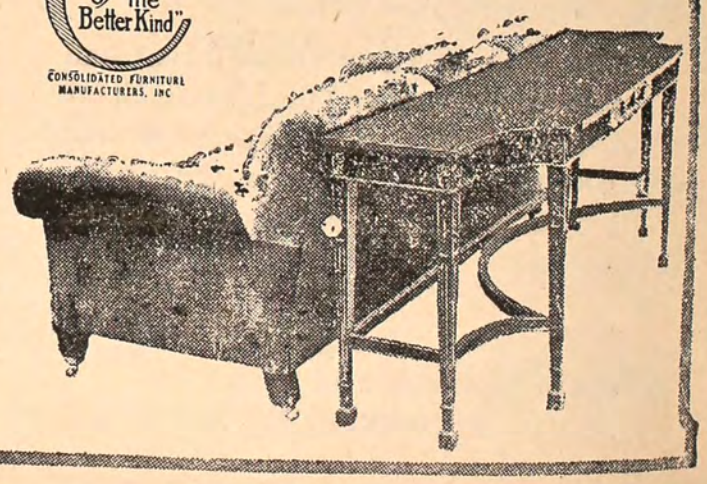

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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The Sacraments*

The great principle or law that God freely uses matter for spiritual purposes has its most perfect application in those gifts of grace, given to us in consequence of the Incarnation, and by virtue of membership in the Church, which are conveyed in and by definite material ways and means, which, by their outward appearance, teach us their inward meaning.

When we speak of Sacraments in the plural, we are thinking of things which belong together in a class or group. Sacraments have certain common marks or characteristics which bring them close together, and, at the same time, separate them from other things. They are so closely related that, like members of a family, they have a common name. We speak of stones, or trees, or thoughts, or virtues in the same way. We sort out things which are essentially alike, put them in groups or classes, and give each group or class a proper name. Pines, maples and oaks are, of course, as trees, quite different, but they are more alike than they are different; all are *trees*. So with the sacraments. Baptism is very different from Holy Communion. But they are more alike than they are different. And for this reason, because they are so much alike, we put them into a class and call them by the same name *Sacraments*. So our thoughts about sacraments must begin with what they have in common; with what unites them, not with what separates them. In other words, before we can at all define the meaning or purpose of one particular sacrament, we must describe and define the sacramental principle, namely, that which makes any sacrament a sacrament.

I lay stress on this, not only because it is most important in itself but because it is in these days very commonly ignored. It has been lately said by one who claims to be a teacher of religion, that there is no sacramental principle. Of course that is a foolish thing to say, unless one means that the word sacrament means nothing. One might as well say that there is no principle by which we can identify ink and milk and water as belonging together to the class of liquids, or no principle by which we can group together roses, flies, fishes and men as living things. There is a *liquid* principle; there is a law which governs and defines liquids; all kinds of liquids. So there is a *vital* principle, a principle of life, a law that governs and defines all living things as such. Just so there is a sacramental principle—a law that controls, orders and defines all sacraments; of which each particular Sacrament is an instance or an illustration. And if we are to know what each separate sacrament, such as Baptism or Holy Communion really is and means—we must first know what the sacramental principle is and how it works. Before we enumerate and describe sacraments in the plural, we must first know what we "mean by this word sacrament." Before we talk about the *principal sacraments of* the Christian Church we must have clear in our minds the *sacramental principle in* the Christian Church.

What, then, is the sacramental principle? For an

*An address delivered in St. Simeon's Church, Philadelphia, on March 2, 1916.

answer we must go far back and begin with very simple things. For the sacramental principle is extraordinarily inclusive. It is as broad as life itself.

It is quite clear that God uses matter for spiritual purposes or ends. That is the law by which He works both in nature and in grace. Matter is His as well as spirit. And although spirit is higher and better than matter, still God uses matter, for the sake of spirit. Matter is no obstacle or hindrance. It is a wonderful and necessary servant and instrument of spiritual life. But first we must ask: "How is matter distinguished from spirit?" Well, speaking roughly, *Matter* means what we can see, and touch and taste and hear; what comes into relation with our senses, as we call them; as, for instance, rocks and water, air and flesh. *Spirit* means what we cannot see, nor touch, nor hear, nor taste; what does *not* come into relation with our senses; as, for instance, life and will and thought and love. Now God is Lord and Master of both matter and spirit. Both are from Him and for Him. A speck of dust floating in the air belongs as truly to God, and depends as utterly on Him (though He does not care for it so much) as the archangel Gabriel. The Nicene Creed, as you remember, puts it very clearly: "I believe in One God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible."

God, then, is Lord both of matter and of spirit. But spirit and matter are not equally important. With God, spirit is always supreme and matter is always secondary and dependent. God, indeed, made the visible world of matter and sustains it day by day. But He called it into being by His will, and keeps it in being for His purposes. The sun, the planets, the ocean and the tides depend on, and obey, His will, of which they are the creatures and the instruments.

"Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold He taketh up the isles as a very little thing.*

This same supremacy of spirit over matter holds in the case of men and women, who as God's children, made in His image, have within their bodily or physical nature, a spiritual personality. God makes us what we are and gives us all we have. The *bodies* which we wear, our flesh and blood and brains and bones all come from Him. The *life* within these bodies comes equally from Him; the life by which we not only eat and drink, and walk and talk, but by which we also love and think and will. And the life which inhabits and which makes use of our bodies is the precious thing; the jewel in the casket.

That is why God loves us so; because we have this wonderful spiritual capacity or nature which He has given us. That is why we are of more value than many sparrows. That is why He spared not His own Son for our sakes. That is why the angels have such joy over one sinner that repenteth. One single child of God means more, and is worth more to Him, than the whole material universe. And this supremacy of spirit over matter is to be our personal rule for righteous living. The spirit in us is to be the master, not the servant, of the flesh. At any cost of sacrifice and effort, we are to bring our bodies into a true subjection, into a willing and disciplined obedience to the impulses and motives, the ideals, purposes and needs of spiritual life.

We must do full justice to this supremacy of spirit over matter, or we shall be quite off the track in thinking about Sacraments. However real and important is the part which material things, like water, bread and wine, play in the sacramental life and system of the Church, it is all for the sake of, and because of, the spiritual life which is in God and comes from Him to us through them.

But although matter is, entirely subordinate to spirit, it is none the less so intimately related, so closely joined to spirit, that spirit is dependent upon matter. It cannot do without it. It cannot realize itself apart from matter. Spirit cannot be itself, cannot express itself, cannot live its life, without the use of matter. Matter doubtless is a means, and not the end, but it is an essential means. That is what I mean by saying that God *uses* matter for spiritual ends. He really uses it. His spiritual life and work and operations would not be so wonderful or so effective, would not be so profoundly spiritual, unless it took form and shape in matter.

Matter is thus the true and proper vehicle and agent of spirit. There is no opposition or antagonism between them. Spirit does not become less spiritual in using matter. God does not have to keep aloof and apart from matter lest He degrade and defile Himself. He has not compromised His spiritual nature by making suns and moons and stars. He does not compromise it by holding them in place and motion

* Isaiah 40:12, 15.

day by day. On the contrary, He manifests and glorifies His spiritual perfection by making His creatures vocal with His praise. There is a wonderful and moving witness to this great office and function of God's material universe running through the Bible. The heavens declare the glory of God; the roll of the thunder signifies His voice; and all the operations of His hands show forth His praise, the wonder of His wisdom and the power of His love.

In the same way our Lord Himself constantly makes use of nature. He reads from it as from a book of revelation. No sparrow falls without Him Who feeds and cares for all. The flowers of the field are clothed by Him and are eloquent of Him. Again, in our Lord's parables the most familiar natural objects are taken as illustration of deep and fundamental spiritual truths. "Salt, light, wheat, tares, mustard-seed, leaven, pearls of price, the sheepfold, the vineyard, the harvest, the sunset, the lightning shining from the east unto the west, all are pressed into the service of the Spirit. . . . Earthly things symbolize spiritual, because they come from one author and are the expressions of one mind. . . . Hence every lower foreshadows a higher in which its meaning is fulfilled. 'No chaffinch but implies the cherubim.' "*

Once more in our own personal life we find this same principle, the sacramental principle that spirit uses and depends on matter, constantly at work. Perhaps the greatest and sublimest illustration of it is the perennial miracle of child-birth. Here is "the fundamental spiritual gift . . . the necessary foundation of all others; the gift of the human soul, capable of all spiritual activities and destined for an intimate fellowship with God. This gift of a human soul, or personality, with all its tremendous possibilities for good and evil, is by God's creative will, indisputably attached to material conditions."† Only by physical acts and processes, only through the instrumentality of living human bodies, is God's supreme creative act, namely, the making of a spiritual being in His image and after His likeness, ever accomplished.

As this principle is at work at our birth, so it operates at every stage and in every part of our experience. All human life, as such, is sacramental. It is made up of two parts, spirit and matter; soul and body. The spirit is the chief and the real part of me, and not the body; but my spirit needs my body, depends upon my body, could not be itself without my body. Think how my life depends on food. Keep food from me and I cannot feel, or think, or act. Out of a piece of bread and meat I derive that without which I could not be at all. Each time I pray, and prayer is my highest spiritual function, my brain-cells and my nerves co-operate with incredible activity, as willing servants. Think of the artist, with his paints and brushes and his canvas; of the musician, with his violin or flute; of the sculptor, with his block of marble and his chisel. All these depend on matter to accomplish their spiritual purposes. Only through matter can their spiritual genius, their spiritual ideals and aspirations, come into true being, become ministers and centers of spiritual influence.

So, with our closest personal relationship. "Handshaking is the sacrament of friendship and kissing the sacrament of love. And each expressing, also intensifies, the emotion which it expresses."* Indeed, it is precisely here, that is in our social relationships: husband with wife, parent with child, friend with friend: that the sacramental principle comes to its fullest and most sacred human meaning. Social relations are the very essence of our life. We are momentarily and constantly dependent upon others for life, love, knowledge, praise and joy. Born into a family, a nation, a race, nurtured for, and trained in, a life which comes down to us from remote ages and enfolds and bears us on in the midst of its complex adjustments and traditions; living each day by drawing what we need from others and by ourselves contributing to the common life; we are set free to be ourselves, to take our part, because, in matter and material things, there is provided, by the grace of God, a medium by which, and by which alone, we can reach out to, and realize the fulness and richness of spiritual life which is what makes us men and women.

So far then in regard to the sacramental principle in its broadest and most general aspect: it is involved in the warp and woof of nature; it defines and underlies the actual methods of God's dealings with His whole creation; it is the condition of all human life. As we now come to consider the sacramental principle in relation to Christianity and the Christian Church, we shall find, as we should surely expect to find, that so far from being abrogated and cast aside, it is perfected and consummated. The sacramental principle in nature prepares us for the working of the same principle in grace. Indeed, it reaches its perfect expression, and accomplishes its most gracious and most blessed results in and through the Incarnation of the Son of God. For the Incarnation is the supreme manifesta-

*Illingworth: *Divine Immanence*, p. 160-161.
†Gore: *The Body of Christ*, p. 7.

*Gore: *The Body of Christ*, p. 38.

tion of the sacramental principle. It is the Sacrament of Sacraments, for in it God's absolute lordship, over matter and His personal and intimate use of matter for the accomplishment of His final spiritual purpose, the redemption of His children, is once and for all time established. *The Word was made flesh;* the Son of God was born and lives forever as the Son of Mary. God came in our flesh that our flesh He might redeem. That is the faith. Not only is it sacramental through and through, but it declares the sacramental principle to be the great law by which God is ever and always working in His love.

Think first, of our Lord's human nature, His human Body, as providing the medium and means by which God came into the closest possible spiritual touch and contact with His children. Christ's life in our flesh had this as its chief end and glory: that it meant and means, as nothing else could mean, Godhead and manhood intimately, yes, personally, one. His human body was not a prison or a handicap, which clogged His way; which hampered His great end. On the contrary, it was the very thing He needed for His gracious purpose; the only thing by which He could have carried through His work. It was the instrument of His intercourse with men. His power to heal and pardon was present and operative in His touch and tears and voice, His arms and hands and feet. Yes, and His human body was the very sacrifice He offered on the Cross by which the power and reality of forgiveness was liberated. The very point of Christian faith, as we have seen, is that God in Christ has taken flesh, that flesh may be redeemed.

That carries us one step farther, namely, to the *extension* of the Incarnation. For this dwelling of God in the human flesh which God's own Son assumed of Mary, this personal and historic Incarnation, was not an isolated fact, to be wondered at and gazed at from afar. It was a new beginning for all human flesh; for all men and women whose human flesh He had assumed. He came, indeed, to manifest God; to bring Him close; to give the most convincing and compelling evidence of what God is and how He loves. But He came to do much more than that. He came to regenerate, to recreate. Through His Incarnation as the Son of Mary, His divine-human life flows out forever into us His members: the members of the new Humanity, which He, the Incarnate, has created by His Incarnation. As we saw in my last lecture, the Church, the visible organism in which His spirit dwells and operates, the Church which is His Spirit-bearing Body, is quite literally the extension of His Incarnation. He was and is Incarnate; He lived and lives as man, that He may live in men and women. My own personal life in the Church, my life as a member of the Body, means that Christ's life has come to and lives in me. His life which purified and perfected and immortalized the human nature which He took of Mary has, by virtue of my membership, come to me and dwells in me. Unworthy, selfish, impure I may be, and assuredly am. Yet in spite of it, rather because of it, because my need is the motive of His love, Christ, my Incarnate Lord, is carrying on in me His work of Incarnation, including me within the range and purpose of it. As I have my natural life through my natural parents, and, back of them, through the first man Adam, who was ancestor of all; so I have my new spiritual life by birth into His family on earth, Who is the second Adam; by membership in the Church which is His Body, the means and instrument by which the miracle of His redeeming Incarnation comes to me.

So the whole Christian life of men is sacramental. It is secured to them by virtue, first, of the sacramental Incarnation of the Son of God Who was made Son of Mary; and it is communicated and transmitted to them, actually and personally, through His sacramental Body of the Church.

So at the last we come to sacraments in the plural. We have found the sacramental principle. Now we have to mark its particular or special operations. And I must be brief. Perhaps it may strike you as strange that I am ending my address when, as a fact, I have only just reached my proper subject. But I have had a reason. There is, no doubt, among us a very general and a very painful lack of appreciation of, and of devotion to, the greatest of all the Church's sacraments, namely, the Holy Eucharist. Our chief spiritual failures are due, I verily believe, to our neglect of it, and to our scanty faith in its extraordinary and unimaginable virtue. But our failure lies, not so much in our neglect of, or disbelief in, the Holy Communion by itself. It lies farther back. It lies in our blindness to the *reality* of God's sacramental operations. Holy Communion means so little because sacramental grace is so unreal. We have no measure for it; no real interpretation of it. The sacramental sense has not been fostered or developed; we are not prepared to discern or to receive the creative power of God's grace therein conveyed. What we so sorely need is, not so much increase of faith in Baptism or Holy Communion, each by and for itself, as a great revival of living faith in God's sacramental laws and gifts; in the fact, that, verily and indeed, the Life of Christ Incarnate, the

living Spirit of our Lord, the almighty grace of our Creator, reaches to us, lives in us, redeems, restores, renews us in sacramental ways. That is why I have dwelt so long upon what strictly speaking is preliminary.

As to the different sacraments of the Church: what they are, what they mean, and how they differ, let me say two things:

First: There seems no good reason for *limiting* their number. It is of no great importance that we should have a certified list of them, which may not be diminished or increased. It seems arbitrary and mechanical, for instance, to insist that there are *seven* sacraments; and neither more nor less; though I know how great a hold the traditional list of seven sacraments has had upon the faith and imagination of Christian people, through many centuries. It also seems unbelieving and unworthy to say that there are only *two*. In fact I think that ought not to be said, in strict and careful truth. Rather it seems much more likely that there are two hundred sacraments than only two. Of course the real point, and it is a most important point, in accenting and emphasizing Baptism and Holy Communion above all other sacraments, as our Catechism does, is because they, and they alone, are traceable back to the very words by which our Lord instituted them. And, more than this, they are the two sacraments which immediately bring us into, and relate us to, His own blessed personal and glorified humanity. By Baptism we are born again into His Body; become partakers of His Life, and have Him, as St. Paul says, "formed within us."* In the Holy Communion we receive direct from Him His Body and Blood to be our food and drink: we feed upon Him and so our life is nourished and sustained. Both these great sacraments, therefore, are rightly exalted above the others, as the special, and the specially ordained, ways and means of personal union with our Lord. But they do not exhaust God's sacramental dealings with His children in His Church. Rather the reverse. They make us expectant of sacraments and sacramental grace at every turn, in every corner, of His household. They create the atmosphere in which we ought to live. They show us that all God's gifts are sacramental: as, for instance, the Bible whose printed and paper pages the Spirit uses to illuminate our minds, and inflame our hearts; or again, the preaching of His word, by sinful men; the Spirit Himself taking the very sounds we preachers utter, sharpening them to be His swords, softening them to be His consolations. So with all other formal and obviously external ways and means of grace. We are on much safer and sounder ground if we broaden the sweep and increase the items of sacramental grace than if we confine and limit it.

*Galatians 4:19.

Secondly: The outward form and matter of the sacraments is a trustworthy and very eloquent guide or key to their inward and spiritual meaning. Not that we should not take pains to find out all we can about them; to read and think; to penetrate as deeply as we may into their unfathomable meaning. That, of course, is our duty. As we grow in knowledge, so we shall grow in grace. But, after all, one of the glories of the sacraments, perhaps the chief of all their glories, is their extreme simplicity. They are as plain in meaning as they are powerful in life. They bear their essential truth and purpose on the surface. Their outward forms are object lessons.

Baptism means *cleansing.* Think of the ministry of water in purging and purifying. Think of your own experience of it, with plates and dishes; with hands, and face, and feet. Think of the difference *before* and *after* washing. It is, is it not? vivid and quite familiar. Well, that is what Christ does for the soul in Baptism; that is what only Christ can do, what cannot be done unless He does it. There lies the heart of the doctrine of Baptism, of the regenerating washing by water and the Holy Spirit.

Confirmation, in like manner, is not only conveyed, but also signified, by the Laying on of Hands. The very human gesture of benediction tells the story of the inner blessing given by the Spirit: service asked, mission given, strength imparted. The inner life is equipped and fortified by the sevenfold gifts of grace, which yet are one in the Person and Presence of the Sanctifier, Who is given by the Laying on of Hands.

So with the *Holy Communion.* It is, indeed, the center and focus of all Christian truth and grace, with bewildering depths and varieties of meaning. Yet the symbolism of the broken bread and the poured out wine gives us the final and essential clue. I cannot think that the characteristic or distinctive thing about the Communion is found simply in the *Presence* of Christ, though of course without His Presence there would be no sacrament. Rather what distinguishes the sacrament is the *object* of His coming, the *purpose* of His presence. Christ is present, thanks be to His Name, wherever and whenever His people need Him, and present always to answer fully to their need. But in the Eucharist He is present, as nowhere else, to be our food; to impart, to communicate His own glorified and crucified humanity wherein lies our only hope of pardon and our sure hold on life. In the Holy Com-

munion there is *sacrifice*, in its full meaning; and fellowship as well. But the chief thing, the thing that makes it what it is, is that, then and there, the Present Lord gives us His Body and His Blood for our eternal life.

So the signs signify the grace imparted. The means which God uses to convey, are, at the same time, the signs which He uses to instruct.

Let me sum up once more. *The great principle, or law, that God freely uses matter for spiritual purposes, has its most perfect application in those gifts of grace, given to us in consequence of the Incarnation, and by virtue of membership in the Church, which are conveyed by definite material ways and means, which by their outward appearance teach us their inward meaning.*

Brethren, certainly there is much here to stir our consciences to stronger and more living faith, and our wills to more strenuous obedience. God has provided very bountifully of the riches of His grace. He has brought His provision very close. He has spread His table in our sight. Shall we not appropriate what He has put so graciously and so easily within our reach, that the fulness of our sacramental privilege and opportunity may be realized and reflected in our fulness of service and devotion?

✠ ✠

The Diocesan Convention

A significant and spontaneous effort is being made to have every clergyman and lay delegate to the Diocesan Convention join in the opening service of the convention this year. We are glad to print a letter that is being sent out, with this end in view, by a number of well-known clergy and laity.

To our Clerical and Lay Brethren of the Diocesan Convention:

We who have put our names hereto believe that our brethren throughout the diocese will welcome the suggestion that this year we make a special effort to attend the opening service of the convention. We all feel that this service will yield its fullest blessing when, with every member present, we kneel together. Confident of general sympathy with this suggestion, we have taken it upon ourselves to ask the Bishop that the service should be one of worship only, and that it should be without music until the Gloria in Excelsis, which we should all sing, without accompaniment, to the familiar "Old Chant." We have also asked him to read, in the course of the service, the roll of those who have died during the year. The Bishop has gladly approved the plan.

The service, according to the Rules of Order, will be the Holy Communion celebrated in the Church of St. Luke and the Epiphany on Tuesday, May 9th, at 9.30 A. M. With all due deference we herewith submit to you our earnest hope that all of the clergy will join in this act of worship, and that the three lay deputies from each parish will also unite with us in it, either personally or by some selected substitute; that thus we may make this service a real Diocesan Corporate Communion, quickening our fraternity and strengthening our common life.

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A Challenge

From an anonymous source Bishop Rhinelander has received the pledge of $10,000 towards the building fund of St. George's, Richmond, and a similar pledge of $10,000 towards the building fund of the Epiphany, Sherwood. Each pledge is conditional upon at least one-half of the required amount called for by the adopted plans (that is, in each case $25,000 out of $50,000) shall be in sight by June 1st.

Here is a definite challenge to Philadelphia church people. THE CHURCH NEWS hopes that some of its readers will be moved to take up the challenge and ensure these two splendid opportunities for church extension.

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$630,000

When the Philadelphia Committee of the Church Pension Fund made up its mind to raise a million dollars of the five million needed to put the plan in operation by March 1st, 1917, there were not wanting those who said that even the proverbial generosity of Philadelphia church people could hardly stand so heavy a strain. Yet, in a very few weeks, the committee has secured pledges amounting to more than 630,000. This a very astonishing success. It shows how eager church people are to remove every obstacle in the pathway of the Church's work.

But the gathering of this large sum of money is likely to be only a part of what this committee is bound to accomplish.

For the men whose interest has been aroused in this

work are producing in themselves and others a *genuine* religious revival, the effects of which will be permanent. The Rev. Dr. Gates, of New York, writes in the Massachusetts *Church Militant,* an appreciation of Bishop Lawrence's remarkable work in New York, and notes this feature of it especially:

"'If such a man,' it is said, 'rejoices to devote his life to the Church, there must be something in the Church that I have neglected, or not seen, which now I propose to search for and no longer to neglect.' The enlistment of numbers of such men will be felt in the life of the Church in New York for years to come."

It is unquestionably true that in this diocese increased religious power and interest are already making themselves felt as a direct result of the magnificent work of the Pension Fund Committee.

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The Managers and Faculty of the Church Training and Deaconess House extend a cordial invitation to Church men and women to attend the graduation service of the students, which will be held in the Church House, May 23d, at 11 o'clock. The students graduating are going out to fill various places for us in the advance work of our Church. Some of them go to serve in the foreign field. We shall be glad to have your personal interest expressed for and in them by attendance at this service.

THE BISHOP'S BRICKS

An informal conference for The Bishop's Bricks Fund was held at the Church House on March 20th. The interest in this diocesan movement has grown wonderfully during this year and the conference was well attended and most interesting.

Rev. Elliot White, of St. Mark's, presided. Miss McClellan gave a brief account of the aim of the Fund to rouse the interest of every member of the diocese to give a small sum to the Bishop every year. The report showed that the Fund was established in forty parishes last year and twenty new ones have reported for this year.

Our particular work this year is for St. George's, Port Richmond, and the Rev. Mr. Arkin, who is in charge of St. George's, gave a wonderful picture of his work there and its progress from very unpropitious beginnings. Mrs. John Loman told of the interest of the Bricks' Fund in the various Sunday-schools and how the children enjoy the building actual little churches for the Bishop from the little cardboard "Bricks," as suggested in Mrs. Loman's story, "The Purple Brick, or Helping the Bishop," which is published for the benefit of this Fund. Rev. Elliot White showed in detail the making of one of these "churches" and told how the children of St. Mark's Sunday-school are planning the building—one class collecting the "Bricks" for the roof, another for walls, etc.

Informal discussion of the work followed, with reports of interest from Woman's Auxiliaries, "Juniors," Mothers' Meetings and individual work.

The members of All Souls' Church for the Deaf have been contributors to the Bishop's Bricks Fund each year and at the end of the conference two members of the choir rendered two hymns in their sign language so graphically that all were touched with the beauty and reverence.

Mrs. Syle, who has devoted her life to work among the deaf, gave the history of the work in the sign language which her daughter interpreted to us as Mrs. Syle spoke.

The conference closed with Lenten Evening Prayer.

The Bishop has appointed Thursday, May 11th, at 4.00 in the afternoon, for the Presentation Service, and St. Mark's has invited the committee to hold the service there. The children will then present to the Bishop the little "Churches" which they have made. We hope that all who are interested will come to the service.

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ST. MICHAEL'S HOUSE

The good effected by a religious revival in bringing a man to himself and awakening a vision of what God intended him to be, is supplemented in the work of the new St. Michael's House, for men, 2006 Bainbridge Street.

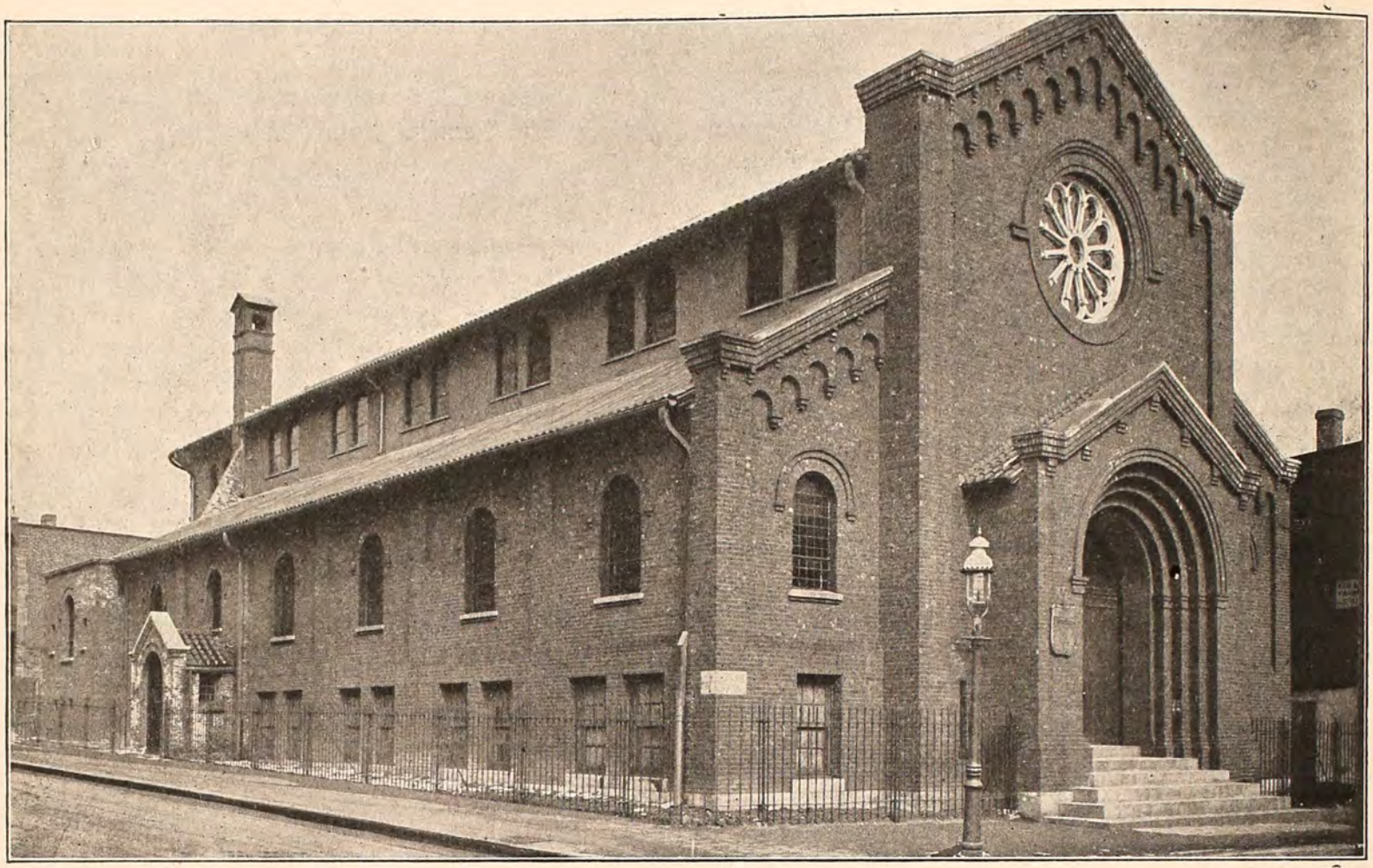
The work is in charge of the Rev. James Martin Niblo, vicar of St. Michael's, Nineteenth and Lombard Streets, belonging to St. Mark's Church, Locust Street, above Sixteenth, of which the Rev. Elliot White is rector. Mr. Niblo has been especially interesting himself in social uplift work among white people in the neighborhood of the chapel. A number of women well known in society are co-operating with him, the committee in connection with the St. Michael's House enterprise being headed by Mrs. J. Gardner Cassatt. Elliott Mitchell is superintendent.

Accommodations have been provided in the house for fifteen men. It is in no sense an ordinary mission house or a "home." It is, rather, a church club for self-supporting and clean living men, who are there given better accommodations than the ordinary furnished room house can provide.

St. Michael's House is the outcome of rescue work for men started by the Rev. Mr. Niblo in St. Michael's Chapel about four months ago. Meetings are held every Friday night in the chapel hall, which is crowded with men on these occasions. The new house, or church club, is an extension of the work of St. Michael's Neighborhood House, 1913 Lombard Street, where there is already a finely equipped men's club, with a library of more than 300 books, a music room, lounging rooms and other comforts. The Neighborhood House is open every night in the year to any man who behaves himself properly.

The seats in St. Michael's Chapel are free, and Mr. Mitchell says that men who may be "up against it" in a material way and who might feel that they would not be welcomed in some other church, or if welcomed, would not feel as much at home, are glad to come to the chapel services.

The House was formally opened on Saturday, March 18th.



Mission of St. Ambrose, Philadelphia

Interior of St. Ambrose

The Parishes and Missions of the Convocation of Germantown

BY THE REV. FRANCIS C. HARTSHORNE

In this issue we bring to conclusion the study of the work of the Church in the region within the present limits of the Convocation of Germantown. Those who have read these articles will realize that those limits embrace a considerable portion of the most densely populated section of Philadelphia; old communities, such as Germantown, Manayunk, Frankford and Holmesburg, once quite separate from the city and at a considerable distance from it, but now within its boundaries; more recent suburbs, and, finally, the whole of Bucks County, with its old towns, villages and hamlets, and some new communities. In this territory there is almost as great a variety of living conditions as could be found in the whole State of Pennsylvania, and therefore a call for all possible kinds of Church work. There is probably too great a variety of work for one Convocation to handle satisfactorily, and there does not seem to be any very good reason why so much of the northern portion of Philadelphia proper should belong to the Convocation of Germantown instead of to the Convocation of North Philadelphia. For these reasons these two Convocations have been endeavoring to work out a plan for a change of boundaries which will enlarge the territory of the latter Convocation and reduce the extent and variety of the missionary work under the care of the former. Presumably something in connection with this project will come before the Convention. If these changes are carried out the missionary work of the Convocation of Germantown will be largely suburban and rural, particularly the latter.

We believe that, with one exception, we have covered every parish and mission that is mentioned in the Convention *Journal* as within the Convocation of Germantown. The exception, if indeed it be such, is that of All Saints' Mission, Fallsington, the Rev. Francis H. Smith, priest-in-charge. This work is within the Convocation, but not exactly of it, for it does not receive any assistance from the Convocation or from the Sustentation Fund, and is not in union with the Convention, and is in other respects shrouded in a mystery which we are unable at this time to clear up, as we have not been successful in our efforts to obtain the necessary information. There are seventy-five communicants, and as there were 186 services on Sundays last year, and 70 on other days, and 99 celebrations of the Holy Communion, it would seem that all possible spiritual opportunities were being provided. We understand that this work was founded and is being maintained by means of provision for it made in the will of a deceased Church member.

HOUSE OF PRAYER, BRANCHTOWN

THE REV. HARRY G. G. VINCENT, Rector

This parish had its humble beginnings in services quite irregular, and discontinued for months at a time, which were held in the old school house on Oak Lane by the Rev. Geo. Sheets, rector of Trinity, Oxford, between the years 1835 and 1854. In 1857, at the urgent pleading of Mrs. Anna de Benneville Mears, the Rev. B. Wistar Morris, rector of St. Luke's, Germantown, assisted by the Rev. Edward Y. Buchanan, of Trinity, Oxford, held services on Sunday afternoons and on the evenings of other days in the same place. In 1858 Mrs. Mears presented the large lot of ground upon which the present church stands, at the northwest corner of Limekiln Pike and Spencer Street, to the Society for the Advancement of Christianity in Pennsylvania. The work was then put in charge of the Rev. T. Gardiner Littell, whose labors were so successful that in 1860 the parish of The House of Prayer, Branchtown, was organized, and he was elected its first rector the following year. The first infant and adult baptisms were administered early in that year, the "simple wooden font being the gift of the Sunday-school scholars." Morning services were begun in June, and the first celebration of the Lord's Supper was on July 21st, when eight persons, some of whom came from a distance, received. Ten persons were confirmed by Bishop Potter in August. The corner-stone of the present church was laid on September 3, 1861, and the first services were held in the completed church on July 6, 1863. The next day was to have been the date for the consecration of the church, but, owing to the war (it was the time of the Battle of Gettysburg), the Bishop was called elsewhere, and the consecration took place one week later, there being present "a crowded congregation" and twenty-four clergy. The present parish building was erected about ten years later, and the very comfortable rectory in 1909. The parish reported 109 communicants to the Convention of 1914, and values its property at $20,000. The salary of the rector is augmented by a grant of $400 from the Sustentation Fund. The present rector came to the parish in 1911. His predecessors have been nine in number, and, with the exception of two, have remained less than five years. Those exceptions are, The Rev. George Bringhurst, 1875–1902, and the Rev. Azael Coates, 1905–1910.

ST. ANDREW'S, YARDLEY

THE REV. LLOYD DEXTER RHODES,
Rector

We are sorry that our information in regard to this parish is not more in proportion to our illustrations. Yardley, or Yardleyville, is an old church center. In 1834 a building formerly used as a union chapel was transferred to a board of trustees, for the use of the church. A parish was created in 1835. This old structure was used until 1889, when a stone church of unusual beauty and symmetry was built at a cost of $5,000. The church stands in the most beautiful and convenient part of the borough. Its history teaches wholesome lessons to those who view the slow growth of the work of the Church in a country town with more or less impatience. In 1840 the parish reported 8 communicants, which number had increased to 14 in 1847. By 1869 it had fallen to 6. But now it has 65 communicants and a Sunday-school of 72 scholars and teachers. The size of the congregation and the financial condition of the parish has varied directly with the state of the population and the condition of the industries of the borough. In 1893 it came under the care of the Convocation of Germantown, and so remained until about a year ago, and received an annual appropriation of $350 and more. But convenient railroad and trolley service has made Yardley a suburb of Trenton, N. J., and its future now seems assured; and just about a year ago the vestry relinquished all outside aid, and a little later elected the present rector. We regret not being able at this time to give the names of the numerous clergy who have served the parish in the past.

In addition to the church the parish owns a cemetery and a small tenant house. For years it got along as best it could with a very small parish house, quite inadequate to its needs. About this time last year a new parish house costing $8,000 was completed. No report has been made for this parish to the Convention for two years, and the last valuation placed on the property was $11,000, but that was before the building of the $8,000 parish house.

ST. ANDREW'S, YARDLEY

INTERIOR OF GRACE CHURCH, HULMEVILLE

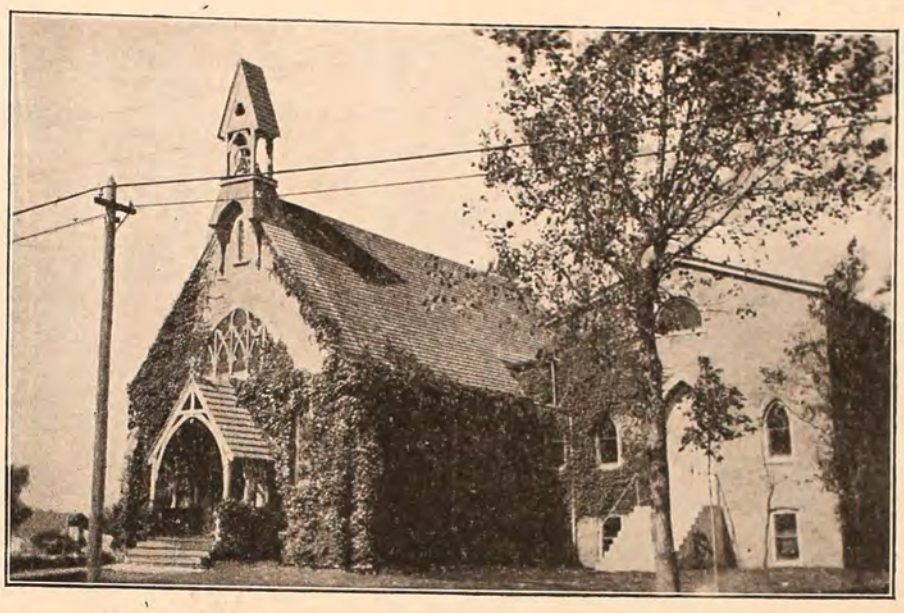
EMMANUEL CHURCH, QUAKERTOWN

THE REV. JOHN M. CHATTIN,
Priest-in-charge

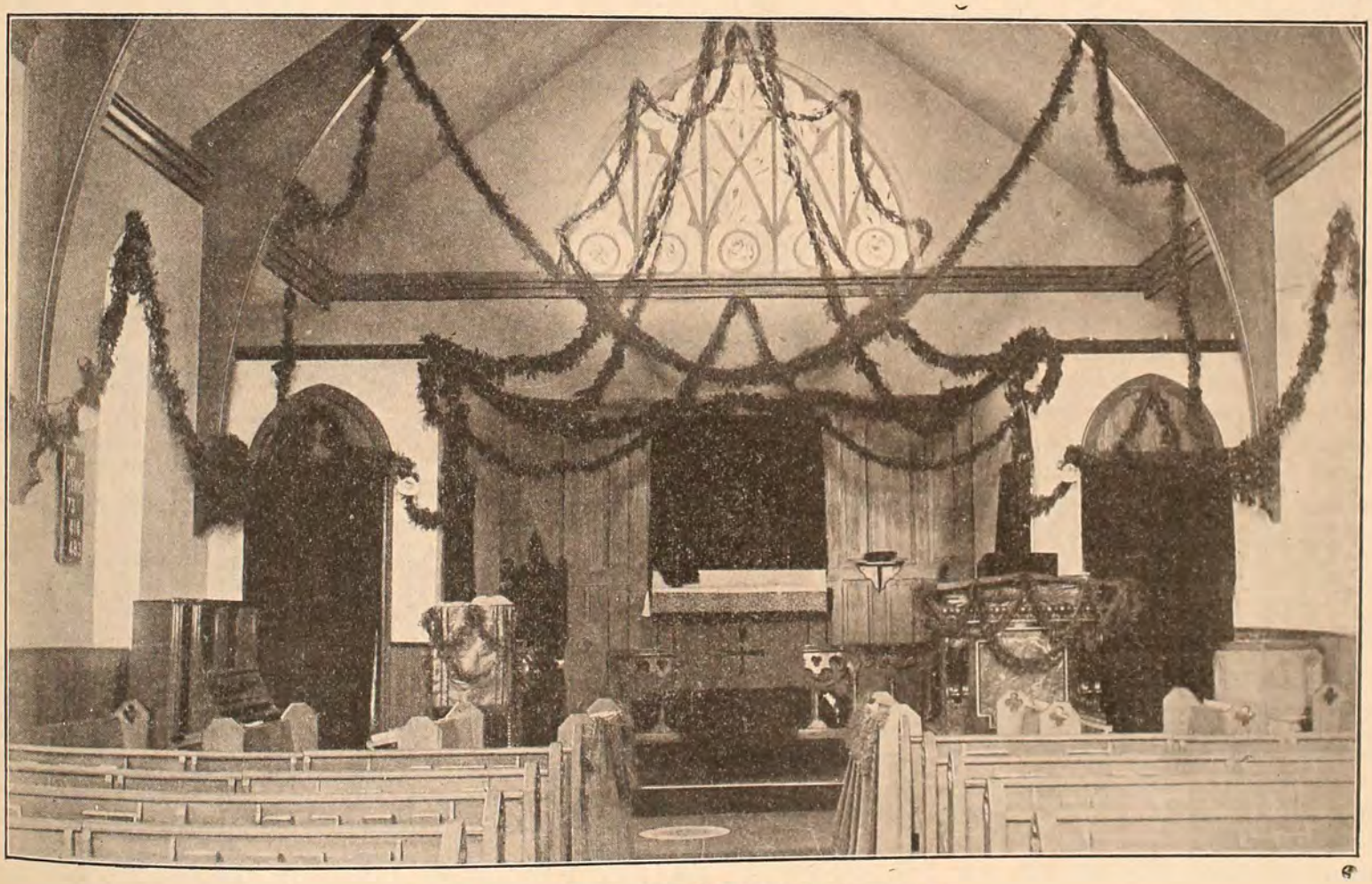
The Twenty-first Sunday after Trinity, October 20, 1887, was a red-letter day for the handful of Church people in Quakertown, when the first services of the Church were held there in a small hall. It was an especially happy day to a faithful woman who had long prayed that she might be able to attend the services of her Church in Quakertown. The Rev. Thomas L. Franklin held this first service, and was much impressed with the attendance and the interest shown, as was also Dr. Perry, dean of the Convocation of Germantown, when he held services there a few weeks later. He appointed as lay reader for Quakertown, Mr. Stewart P. Keeling, at present rector of St. Peter's, Germantown. In September of the following year Bishop Whitaker appointed the Rev. J. Thompson Carpenter, general missionary for Bucks County, with headquarters at Quakertown, and he set about raising money for the building of a church in that town, with such success that the following year, just two years from the date of the first service, the church was opened for service. It was consecrated on May 27, 1890, the Convocation of Germantown holding its regular meeting

in the town for the purpose of participating in the service.

On account of failing health, Mr. Carpenter was compelled to give up the work in 1895, and for two years the services were conducted by students from the Divinity School. The Rev. George S. Gassner was in charge for about eighteen months prior to April, 1899, and after that until 1914 the work was looked after by lay readers. Now, putting a parish or mission under the care of lay readers, especially divinity students, for a prolonged period, is a very good thing—for the lay readers! It gives them some useful experience and helps support them during their period of preparation for the ministry. Whether it accomplishes any other useful purpose in the great majority of cases the writer very much doubts. Where all the conditions favor rapid growth a lay reader cannot do much harm, but even there an ordained man would do better. But where a parish or mission is already enjoying miserable health, to put it for years under lay readers is simply to conduct one long burial service over it. The "things that remain, and are ready to die," instead of being strengthened, just go on dying apace, and when a clergyman is finally appointed to the charge he is in much the same position as that of a doctor who is called to attend a person who has had no medical treatment and is already unconscious or too weak to take nourishment. This is no fault of the average lay reader. It is just inevitable and in the nature of things. The lay reader has no real "stake" in the success or failure of his work; he is sent to do certain things for a certain compensation, but the results of what he does have no connection with his future, and therefore cannot command his best efforts. On the other hand, there is no vital, spiritual relation between him and the people, and therefore no inducement for them to put



EMMANUEL CHURCH AND PARISH HOUSE, QUAKERTOWN

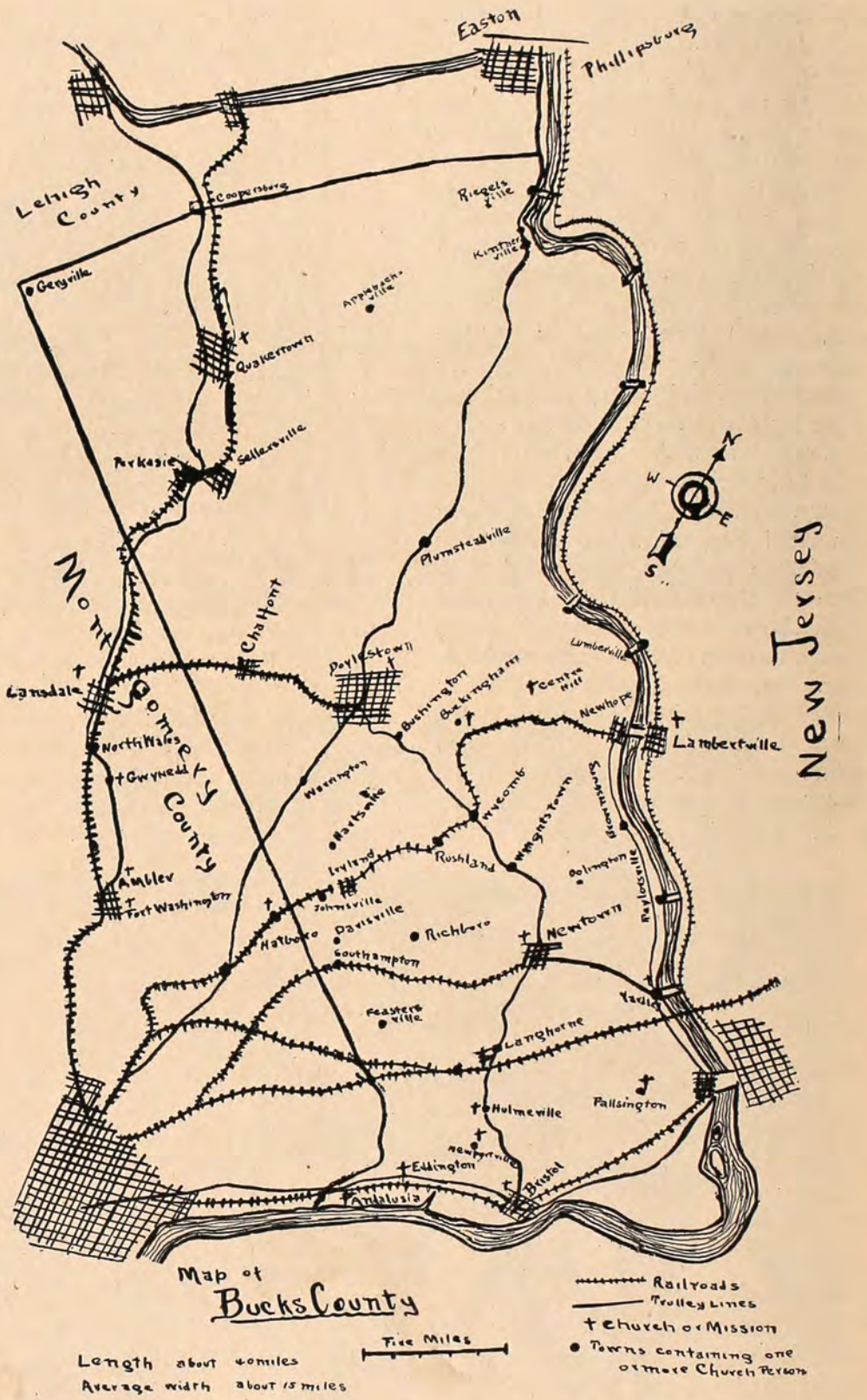


INTERIOR OF EMMANUEL CHURCH, QUAKERTOWN

forth their best efforts. Even the coming of a priest once a month to administer the Sacrament changes the situation very little, if at all, for the fatal defect is that there is no real *pastor* for the people, and where there is no pastor the sheep and the lambs cannot be fed. The authorities should never lose sight of the fact that a parish or mission which is being taken care of in this way is being left unshepherded.

In addition to suffering from lack of pastoral care for many years, Emmanuel Church has also lost much in strength by the removal of many of those who furnished the interest and enthusiasm in the early days. What that interest and enthusiasm was is shown by the fact that the parish house, costing over $3,000, was built by the church people of Quakertown. The population of the town has considerably increased in the last ten years, being now about 5,000, with eleven churches. But it is still very largely "Pennsylvania German," and, whatever may be the admirable qualities of that race, an understanding of and a liking for the Episcopal Church can hardly be claimed to be among them. The missionary's wife has a club for boys which meets in the parish house, and has twenty-five members, only one of whom belongs to the church, and the others were instructed by their parents to make it a condition of their belonging that they would not be expected to attend Emmanuel Church! There is also a "guild" that has for a number of years been meeting in the parish house, which is called, "St. Mary's Guild, of Emmanuel Church," but which has so little in common with either St. Mary or Emmanuel Church that its activities are almost exclusively literary and only a few of its members belong to Emmanuel and no religious exercises are permitted in connection with their meetings. They are, however, quite generous with their funds in assisting Emmanuel Church.

The present missionary took charge about one year ago, and has been living in the town almost ever since. No doubt, in course of time, and by following the Apostolic precept, it will be possible by well-doing to put an end to the hostility of the misinformed. But in justice to those who are doing the work, and in the interests of an accurate estimate of the possibilities in Quakertown, the difficulties of the work there should be fully understood. There are about fifty communicants within five miles of the church, and of these some thirty-five have been received during the last year. The property is valued at $10,000. The Convocation contributes $300 towards the work. A number of women from St. Clement's, Philadelphia, went to Quakertown last June and helped start a Woman's Auxiliary, in which they still take much interest.

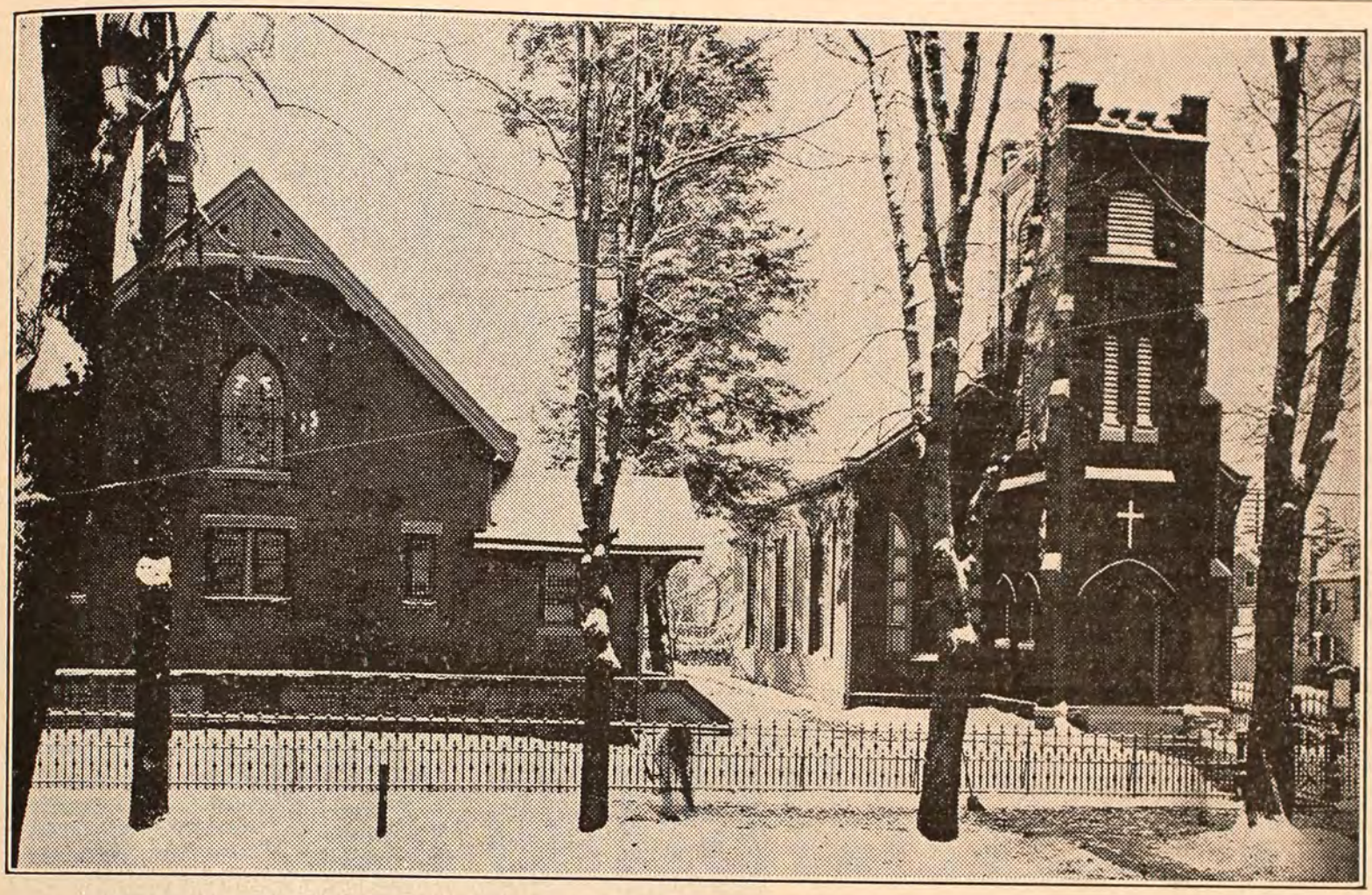


MAP OF BUCKS COUNTY

ST. LUKE'S CHURCH, NEWTOWN

THE REV. WM. C. EMHARDT,
Rector

Newtown is the site of the large inland city planned by William Penn. After determining the location of his seaport town he went inland twenty-six miles, and selected and laid out the ground for his new town. But the rival seaport city soon



PARISH HOUSE AND CHURCH, ST. LUKE'S, NEWTOWN

outgrew its inland competitor, and today Philadelphia has about fifteen hundred thousand inhabitants and Newtown about fifteen hundred.

Newtown has always been one of the strong centers of the Society of Friends, and, since the division in that body, has been the center of the post progressive portion of the Hicksite branch. The church was not founded here until 1832. There is in existence a subscription book dated in that year, and bearing endorsements from Bishops White and Underdonk, and also an endorsement by Stephen H. Tying. In all probability this undertaking was under the direction of St. James' Church, Bristol, which, until then, was the only representative of our Church in Bucks County. The call for the election of a vestry was dated March 29, 1834, the parish was admitted to the Convention in 1835, and the charter was granted in 1836.

From 1832 until about 1871, St. Luke's, Newtown, and St. Andrew's, Yardley, were to some extent united, having the same rector. Grace Church, Hulmeville, and Trinity, Centerville, were also at times associated with Newtown. The present St. Luke's Church was erected in 1832. It was a substantial brick structure, and contained the box pews and roomy gallery which are still characteristic of its interior, but it did not have any tower, the bell being suspended from a large pole in the northeast corner of the church. A frame tower was added in 1855, and the bell placed therein, and the present brick replaced the frame one in 1904. The parish building was erected in 1893.

During the eighty-four years of its existence the parish has had nineteen rectors, of whom seven are still living. Those who remained five years or more were the Rev. G. W. Ridgley, 1832–1841; the Rev. C. Wilburger, 1847–1852; the Rev. Wm. Humman, 1856–1867; the Rev. Edward Ritchie, 1893–1907, and the present rector, who came in 1907. The parish reports 128 communicants, and values its property at $10,000, and has endowments totaling about $5,500. Of the salary of the rector, $300 is from the Sustentation Fund. Of recent years the parish has had additional importance and interest given to it by being made the headquarters of

THE COUNTRY CENTER MISSION OF BUCKS COUNTY

INTRODUCTORY

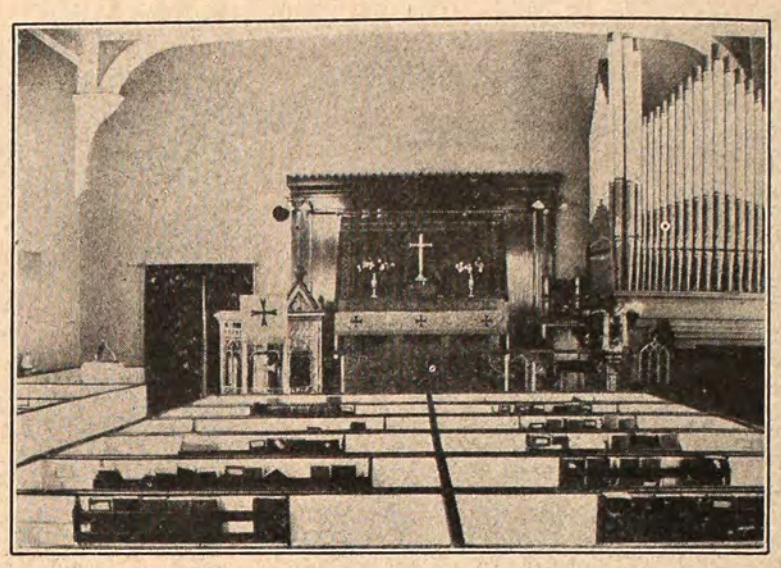
This work is the outgrowth of a systematic effort on the part of the Convocation of Germantown to solve some of the problems that confront the Church in the rural districts. In 1907 that Convocation appointed the rector of St. Luke's, Newtown, itinerant missionary, with the whole of Bucks County as his territory. His instructions were "to obtain information concerning the clerical needs of the district, and then to endeavor to meet those needs." A canvass of the important centers led to the discovery of about one hundred nominal church people, of whom more than seventy had at one time been communicants. The missionary regularly and systematically visited his scattered sheep and tried to prove that the Church really cared for her people.

In the spring of 1912 the Convocation, acting in conjunction with the Bishop,

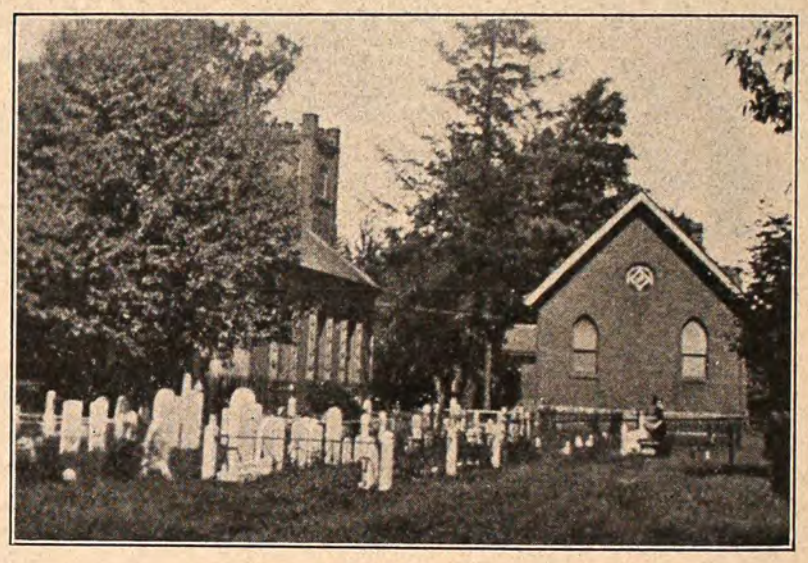
determined to extend the usefulness of the work, and to that end a central Mission House with a corps of workers was planned. Because of being the center of trolley and railroad service in many directions, and a point from which other places in the county could be easily reached, Newtown seemed to be the logical location for the Mission House. A suitable house in that town was rented and partially furnished by generous persons in the Convocation. It has been made the center of all work of a missionary nature in the lower half of Bucks County.

Its uses have been of many kinds. In the first place, it is the administration office for the missionary work in the existing missions and aided parishes in this district. During the past three years it has had the oversight of the work at St. James' Church, Bristol, and St. Andrew's, Yardley, until they became self-sustaining, and of St. James' Church, Langhorne; Trinity Chapel, Centre Hill; Grace Church, Hulmeville; St. Andrew's Church, Somerton, and Trinity Chapel, Cheltenham. In the territory under its care have been built the Church of the Incarnation, Morrisville; St. Columba's Mission, Southampton, and St. Wilfred's Mission, Dolington. Missions have been planted at Frosty Hollow and Feastonville. Occasional services have been held at Newportville, Jacksonville, Newhope and Canada Hill. A congregation is being formed at Chalfant.

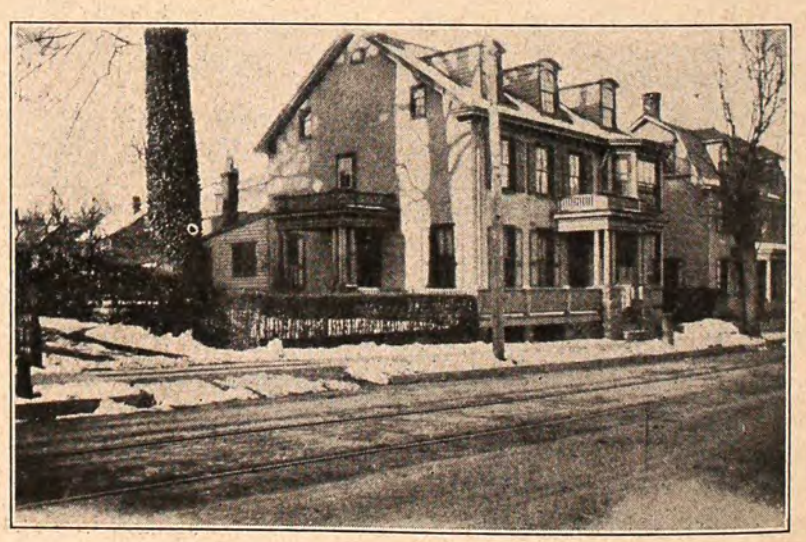
The second feature of the work has been that of rural survey. A careful canvass and thorough survey has been made of a number of districts, largely of a sociological nature, and for the purpose of obtaining a thorough understanding of the conditions of the people. It is realized that the country work is still passing through the experimental stage, and that the Church can only rightly apply herself to the work when she has collected and studied all the available facts. We must know the people in their work, their pleasures and their ambitions before we can understand them. Country communities differ greatly in their characteristics. There are commuting centers of a fashionable type, and others less so, some being tributary to Philadelphia and some to Trenton. There is the small provincial town, and the small mill town; the hamlet with a store, and the hamlet without a store; settlements with local post offices, and those with rural delivery



INTERIOR OF ST. LUKE'S



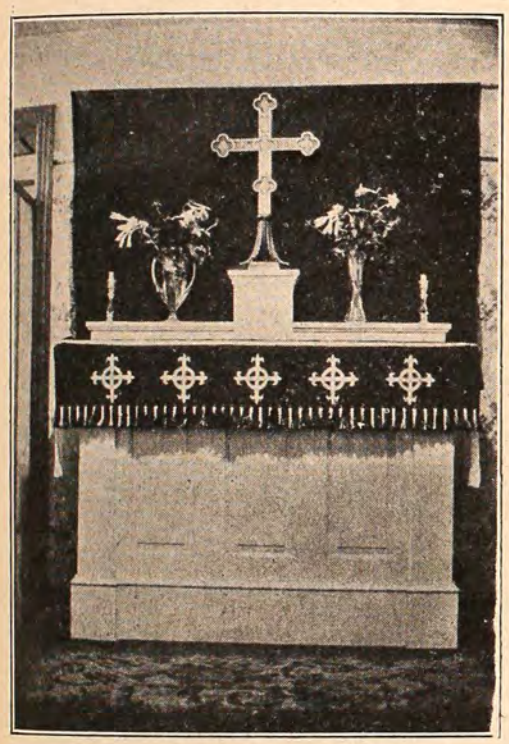
CHURCH YARD, NEWTOWN



THE COUNTRY CENTER MISSION HOUSE, NEWTOWN

only; the deserted village, and the growing village. Each has its peculiar type of life, and especially, its peculiar temptations and evils.

The canvass of these districts has revealed many opportunities for service. They cannot all be met by the small staff and inadequate means of the Country Center Missions. In two places remote from trolley lines the result of a most careful canvass and strong religious appeals has resulted in the creation of strong religious centers for other religious bodies because this Mission had not the means of maintaining services. The work of the Country Center Mission is done by aid of the two mission autos,



ALTAR IN MISSION HOUSE

when they are not in the repair shop! The first car was of the year 1910, bought late in 1911, and has traveled nearly seventy thousand miles, and the other, an anonymous gift in the spring of 1914, has traveled over twenty-six thousand miles. For missionary purposes a few men live in the Mission House throughout the year. Others come from the Divinity Schools for the week end. During the summer the Mission House is filled to its utmost capacity.

The Bishop has also used the Mission House as home for men who are considering the ministry as their calling, such as converts from the ministry of other religious bodies who come to test their vocation before entering the Divinity

GRACE CHURCH, HULMEVILLE, BEFORE ALTERATIONS

School, and younger men who have come to prepare for college or the Divinity School. In every case they are met with the challenge of a Church that exacts hard and self-sacrificing work of her clergy. In many cases this experience has shattered their ideas of the ministry, leading some to prefer secular life. A weak man is sure to fail to "make good," and a strong man to "make very good."

Writing last winter and speaking of the work of last summer the rector of St. Luke's says that notwithstanding the difficulty of travel on the unimproved roads, the work was fairly well maintained, and marked increase in attendance reported from every mission. The country survey list contains about two thousand names. One hundred and sixteen persons were baptized last season, and eighty-one confirmed. There are between six and seven hundred communicants in the region originally assigned to the Country Center Mission, and the list of families in close touch with it is over two thousand. Too much cannot be said in praise of the

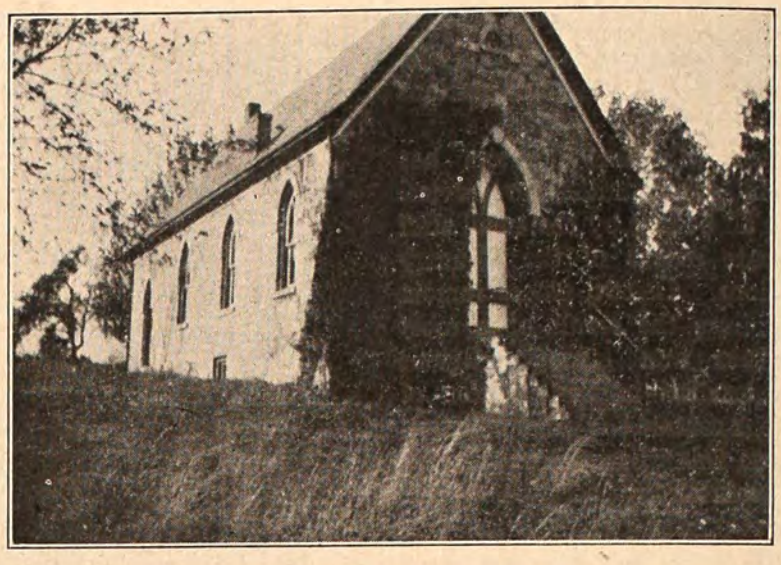
GRACE CHURCH, HULMEVILLE

young men who did the work. The only complaint the director has to make is that they worked too hard, and deprived themselves of the opportunities that were planned for their rest, comfort and recreation.

The oldest work under the charge of the Mission is that of

Grace Church, Hulmeville.

The village of Hulmeville is four miles west of Bristol and one mile east of Langhorne Station, on the Reading Railway. An electric railway affords the only means of transportation. The population is about 500. Sunday-school work was done here as early as 1826, in connection with the Sunday-school of St. James', Bristol. A stone church was built in 1831. For some time the furniture consisted principally of unplaned boards, resting on kegs loaned by a nearby cooper! The parish of Grace Church was organized in 1837, the Rev. George Kirk becoming the first rector. It was named from Grace Church, Philadelphia, because of the large assistance rendered by a member of that parish. Later a Sunday-school room was added, and a rectory in 1860. The Church was subsequently enlarged and improved, twenty years being required to pay off the indebtedness incurred in that work! Through the influence of this parish the church at Fallsington was established, and Ascension Chapel, Newportville, and the mission at Eden, afterwards transferred to Langhorne, own her as mother. The parochial organization is maintained, the Rev. Wm. C. Emhardt, of St. Luke's, Newtown, being also rector of Grace Church, Hulmeville. The parish reports 45 communicants, and received $200 a year from the Convocation. A remarkable feature of last year's report is that of seventeen adult baptisms; 108 Sunday services were held, and 42 on other days, and the Holy Communion was celebrated 22 times.



TRINITY CHAPEL, CENTRE HILL

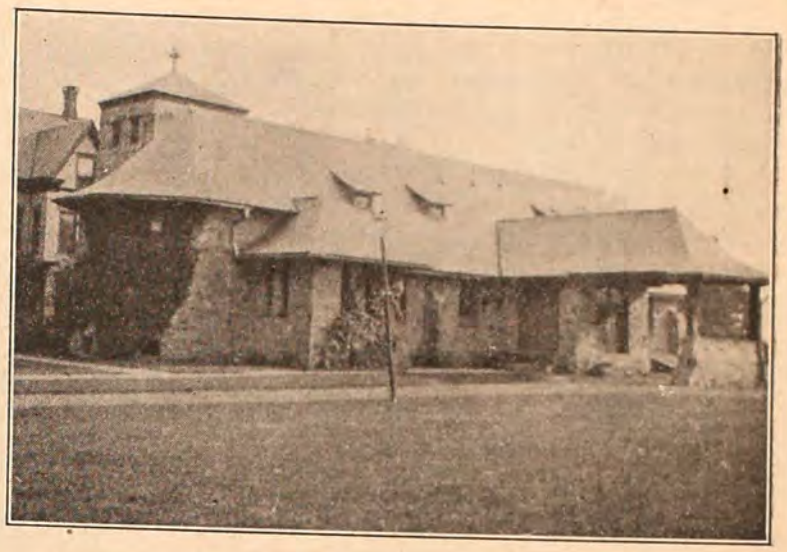
Trinity Chapel, Centre Hill

This chapel was founded about 1860 by Trinity Church, Buckingham. In this section the Society of Friends has the largest number of nominal adherents, and

St. James. P. E. Church
Langhorne Bucks Co Pa
with Proposed Parrish Building in rear
Oliver. R. Parry. Archt
14 South Broad St
Phila'da Pa

ARCHITECTS PLAN FOR ST. JAMES', LANGHORNE

PART OF SUNDAY SCHOOL, CENTRE HILL



ST. JAMES', LANGHORNE

many who wish to find some excuse for carelessness in the matter of religious duties are in the habit of claiming membership in that society, but as it has no meeting house in the vicinity, such a claim involves them in no obligation to attend. Trinity Chapel has the advantage of being the only place of worship in the village (at least, this was true five years ago), and as such, of being a beacon to new families that may move into the vicinity. Last year's report was 12 communicants, 60 services on Sundays and 15 on other days, and 15 celebrations of the Holy Communion. The Convocation appropriates $200 to the work at this point. Sunday-school scholars and teachers number 23.

St. James', Langhorne

The work out of which this mission has grown was first begun in the neighboring village of Eden, in 1894. The work was not particularly successful, and gave little promise of future usefulness, on account of the unfavorable location. In 1907 Mrs. Henry W. Watson presented a fine lot at Langhorne, and a handsome stone church was erected there, the old one at Eden being sold. Our illustrations show the architect's plans for a complete group of buildings, of which only the church has as yet been built. Although admirably located, the mission is handicapped in not having a rectory or parish building, the lack of the latter being especially serious, as various other religious bodies in the borough are well equipped for the entertainment of their young people and for their institutional work. Perhaps this is one reason why the number of communicants seems to have increased only by four in five years. But probably the population has not increased much, as it is exclusively a residence section. And bright prospects now open before the Mission, for a member of the congregation has promised a generous amount a year for two years towards the support of a resident priest, and the Rev. Robert Benedict has resigned the rectorship of St. Paul's, Doylestown, and has been appointed priest-in-charge at Langhorne, and has taken up his residence there. The Convocation has been giving $400 a year towards the work at this point. The number of communicants is 54, and 108 Sunday servises and 56 on other days were held, with 48 celebrations of the Holy Communion.

We come now to the description of several entirely new missionary enterprises that have been developed by the Country Center Mission.

St. Columba's, Southampton

Southampton is a commuting center on the Newtown branch of the Reading Railway, about eighteen miles from Philadelphia. It is an attractive community, that invites attention as one passes it in the train. Possibly seven hundred people live in the settlement, gathered around the railroad station, and the number is rapidly increasing. Until the autumn of 1914 there was no place of worship in the immediate locality. Such an opportunity would naturally appeal to an itinerant missionary, but the first canvass made in 1907 revealed only two communicants of the Church actually in Southampton. Nevertheless, attempts were made to hold cottage services, but it was not until 1912 that sufficient interest was aroused to warrant an attempt at regular Sunday services, a hall being rented for the purpose. The Bishop made his first visitation in the fall of 1913 and baptized ten. Soon after that an effort was made to procure ground for the erection of a church, and in the spring of the following year the most centrally located lot in the town was purchased. In October of the same year the hopes of the people were realized when the Advancement Society placed upon the lot an attractive portable chapel to be used until a permanent building could be erected. When it came to giving the mission a name, that of St. Columba was chosen, in line with the plan already

ST. COLUMBA'S CHAPEL, SOUTHAMPTON

decided upon for the diocese of naming new churches by the names of early English missionaries, to avoid the duplication of names already in use.

The people have shown the greatest amount of pride in their little building. It was immediately equipped with seats and chancel furniture, and the women of the mission have made altar hangings that would be thankfully used by congregations of long standing. A large, rich-toned bell has been presented and a suitable bell-tower erected. The average attendance has been 35, and last summer there were 16 baptisms and 9 were confirmed. The Sunday-school enrolment is 72, and the communicants 32. The Convocation appropriates $200 for the mission.

PART OF SUNDAY SCHOOL, DOLINGTON

St. Wilfrid's, Dolington

Dolington is a small settlement at the cross-roads, four and a half miles northeast of Newtown. It is a community of about thirty houses, a village store, a blacksmith's shop, a Friends' Meeting House and a small village hall. With the exception of the Friends, no religious body ever held religious services in Dolington until about twenty-five years ago, when the rector of St. Luke's, Newtown, conducted occasional services. These were continued with more or less regularity until, in 1907, the work at this point and at Taylorsville was transferred to the care of a neighboring parish and soon after discontinued. In 1912, with the establishment of the Country Center Mission, the work in Dolington was resumed as the first undertaking of the Mission. Despite discouragements of small attendance and general apathy the work was persistently maintained. In September, 1913, Bishop Rhinelander visited the hall in which services are held, and baptized twelve. This was the first time a bishop had visited the community, and first administration of baptism in Dolington.

Since the visitation the work has grown steadily, and congregations averaging thirty-five gather every Sunday. The Sunday-school has about fifty enrolled, and a large adult Bible class is an attractive feature. At the first Confirmation service in Dolington in October, 1915, eight were confirmed, but six other persons from there had previously been confirmed at Newtown. More than twenty have been baptized. The congregation looks anxiously forward to the time when it can worship in a church building. The hall in which they now meet is adapted to lectures and entertainments, and the services, baptisms and confirmations have to be conducted from a raised platform about six feet above the main floor. The setting would be amusing were it not for the sincerity and devotion of the people. And because of others using the hall on Sundays it is impossible to have services at the same hour each Sunday, which is a great drawback. A modest chapel costing about fifteen hundred dollars is greatly needed, and the response would be immediate, and the work of the Church in Dolington would be permanently established. The Convocation appropriated $100 for the work at Dolington.

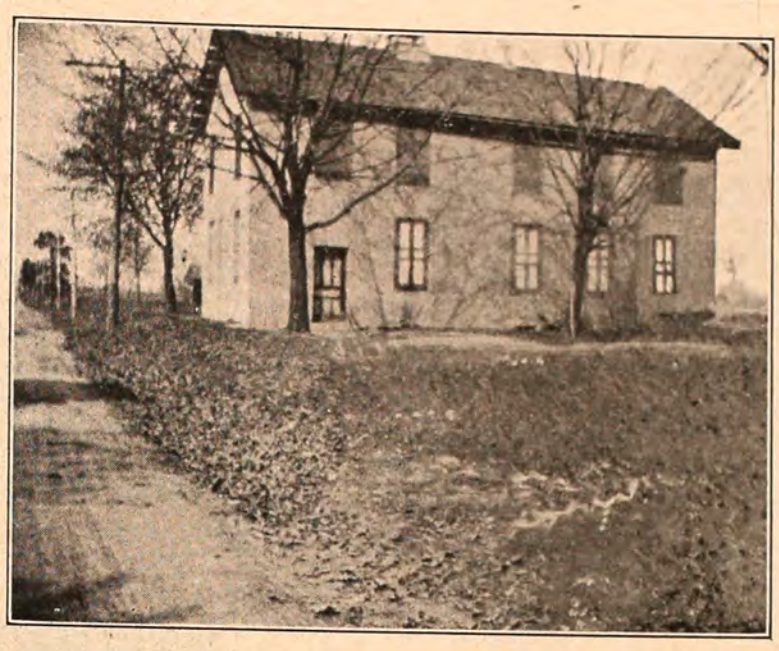
St. Giles, Frosty Hollow

The members of the Country Center Mission came to feel that Frosty Hollow's name was the most appropriate one that could have been given it. But that was before the Great Thaw took place! For three years they had persistently visited all the inhabitants of that district, and many unbaptized children had been found and many promises were made, but without actual fulfilment. Year after year the young men made these visits, but returned with no reward save the consciousness of a task faithfully performed and an experience well-earned. But last year the ice began to thaw, and almost before they were prepared for it the break-up came. The persistent efforts of the Mission had

SCHOOL HOUSE AT FROSTY HOLLOW

at last carried conviction. On the last Sunday of last June, Samuel H. Rees, a member of the staff of the Country Center Missions, conducted the first service, with an attendance of about twenty. Two weeks later, through the courtesy of the school board, they were permitted to use the school house. Here the congregations grew rapidly until an average of 45 was attained. During the summer 27 were baptized and 7 confirmed.

In this manner the nucleus of a promising work has been formed. Frosty Hollow is a farming district about four miles from Bristol and two miles from Hulmeville, and consists of the school house and about half a dozen nearby dwellings. In the school house a most representative congregation has been gathered, the percentage of men being large, and the most encouraging feature is the regular attendance of a number of young men, who display a keen interest in the welfare of the church and determination to maintain the services. A most careful survey has been made of the district, the probings into the personal life and customs of the people being such as would seem inquisitorial were it not that it is realized that the desire is to advance their interest. There is an entire absence of social life, and almost no provision for private diversions, few musical instruments (including talking machines) being found. The people work hard and take little time for play, but Bristol and Trenton allure them on Saturdays. The need is for a social center, a guild hall that could be used for services as well as for entertainments.



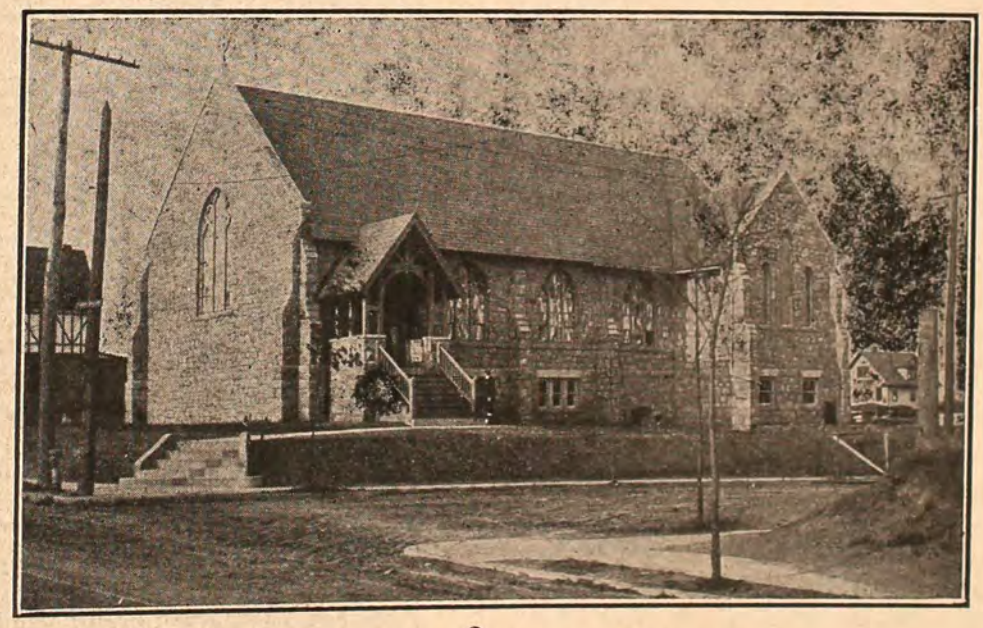
BUILDING RENTED AT FEASTERSVILLE

CHURCH OF THE INCARNATION MORRISVILLE

THE REV. D. L. SANFORD,
Priest-in-charge

We present a picture of the new church building at this point, but are not able to give as full information in regard to it as we would like. It is one of the youngest and yet most promising of the missions of the Convocation of Germantown. The first reference which we can find in regard to it is in the report of the Board of Missions to the Convention of 1911, in which it is stated that with the beginning of April of that year services had been started at Morrisville, which is on the banks of the Delaware, opposite Trenton, and therefore naturally a growing suburb of that city. A generous gift of a lot large enough for all necessary buildings was also announced, and it was stated that even then seventy-five communicants of the Church were found in the place, and that 125 persons had signed a petition for the establishment of a mission, and that a building fund of almost two thousand dollars had been subscribed. Since then the Convocation has appropriated from $300 to $500 a year for Morrisville. The church seems to have been finished in the fall of 1912, but we are unable at this time to state any particulars. Of late the work has been under the care of the Country Center Mission, but we are glad to announce that the Rev. D. L. Sanford, General Missioner of the Diocese of Vermont, and brother of the Rev. E. L. Sanford, of Honeybrook, in this diocese, took charge of Morrisville on April 2d, by the Bishop's appointment, and that he reports finding everything in excellent condition, and the prospects most encouraging.

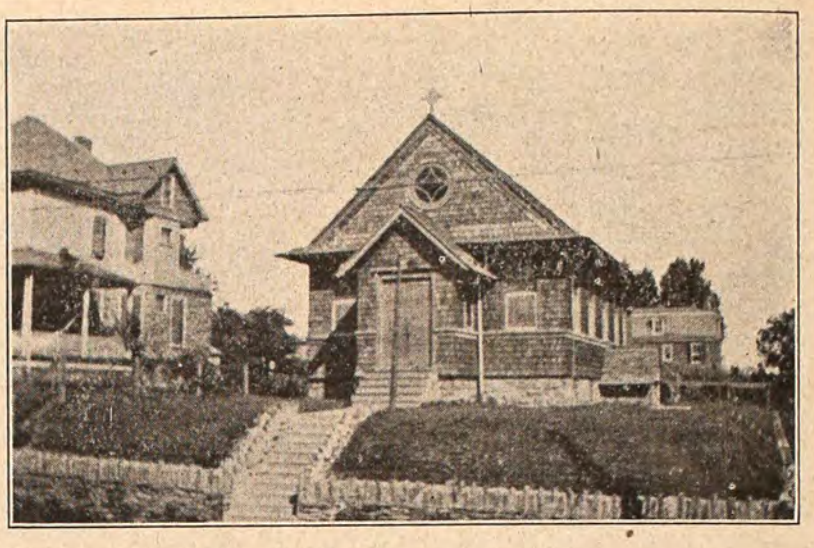
In addition to the missions above mentioned, the Country Center Mission has under its charge St. Andrew's, New Hope, St. Andrew's, Somerton, and Trinity, Cheltenham, the latter, until recently, being a mission of Trinity, Oxford. We present some pictures in connection with these missions, but, owing to the pre-occupation of the writer with many other pressing duties at this most busy season, he is unable to give any information concerning them at this



CHURCH OF THE INCARNATION, MORRISVILLE

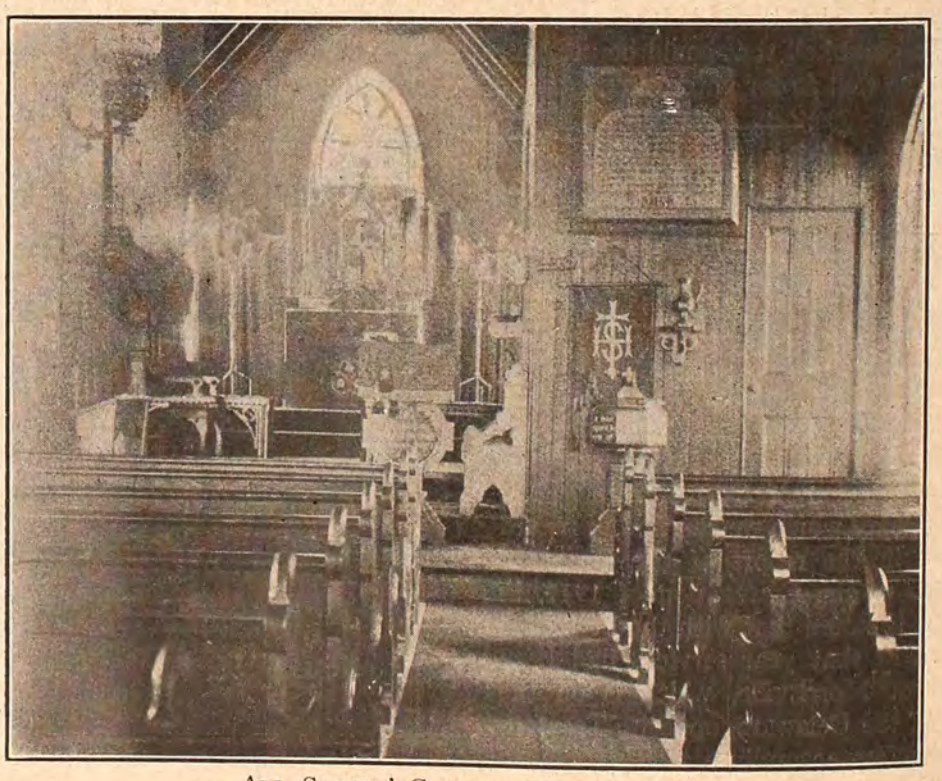
time. But enough has probably been told to give a fairly comprehensive idea of the remarkably varied and extensive missionary work carried on by the Convocation of Germantown, and of the interesting and successful work of the Country Center Mission. It should be stated that in addition to the appropriations made to several of the missions under the charge of the Country Center Mission, the Convocation last year appropriated $500 to maintain the Associate Mission at Newtown, and $500 to maintain the Training School for Candidates at the same place. And this, of course, made it possible for the members of the Mission to hold services and do other work at points for which no direct appropriation. The Bishop has expressed to the writer his feeling that the Country Center Mission is justifying itself in all the three chief aspects of its work, viz: By reaching the scattered communicants; by stimulating decadent parishes; by training and testing candidates for Orders.

The Clerical Luncheon and Round Table Conference held in the club rooms of the Church House on Monday, April 3d, brought about ninety of the clergy together to listen to the Rev. R. W. Patton, secretary of the Province of Sewanee, who has made such a success of his practical campaigns for the increase of the missionary spirit and offerings. His address was one which will not soon be forgotten, brimming over as it was with humor and the soundest common sense. He convulsed his audience when, after advising all the clergy to see a popular play (by the way then being acted at one of the local theatres), he turned to Bishop Rhinelander, who was presiding, with the remark, "Bishop, lend them the money to go if they can't afford it themselves." The results of his own experience, which he has put into operation all over the Church, Mr. Patton outlined in a most impressive and suggestive manner. It is hoped that the seed sown will bear ruit in an active campaign along such lines in many of our parishes. It was announced that another luncheon will be held Monday, May 1st, when Bishop Garland will be the guest of honor and speaker.



TRINITY CHAPEL, CHELTENHAM

PART OF SUNDAY SCHOOL, SOMERTON



ALL SAINTS' CHURCH, FALLSINGTON

THE STONEMEN

[Extract from *The Church Times*, London, England, of the date of March 17, 1916, under the caption of "The Church Abroad."]

Two other matters related to unity seem to call for explanation to English Churchmen, viz: The Stonemen Movement and the North American Conference.

1. Stonemen Movement

Several years ago the Rev. Henry C. Stone, vicar of Holy Trinity Chapel, Philadelphia, organized a men's club which had reached a membership of about 500. At this juncture Billy Sunday conducted his great revival in Philadelphia, which incidentally had the effect of rousing Churchmen to a sense of the need of quickening true religion. The members of the club started a campaign to enlarge their organization, and were so successful that a more careful organization became necessary, accompanied by an accentuation of its devotional side. Mr. George Wharton Pepper, of Philadelphia, became somewhat associated with the movement and helped to complete this reorganization. I believe, however, that he acts only as an adviser, not as an officer. The members of the club are divided into three degrees. A new member remains in the first degree unless, or until, he is baptized—this sacrament admitting him to the second degree. Admission to the third degree is through the "Scriptural rite of the laying on of hands after a widely accepted method."

As the club has come to include many Dissenters, the statement is added to the rule that this laying on of hands should be performed by a bishop "in the Church of God." The movement met with astonishing success. The membership of the club rose to above 108,000, drawing very largely from Dissent. Those who were in control were careful to avoid proselytism. They looked upon it as a spontaneous movement from below, which required guidance rather than a propaganda. Its members were seen to have caught a vision of religious fellowship which they had never dreamed of before, and to have gained an embryonic conception of sacramental life equally new to them. Anyhow, the outcome was the development of a great body of men seeking Confirmation and Holy Communion, in obedience to a spiritual impulse gained outside of the regular lines of ecclesiastical propaganda—a sort of Wesleyan movement.

The movement has produced a great impression in two directions. The Protestant ministers of Philadelphia have become alarmed, and have sought, without success, to break down the requirements which relate the movement to Catholic Sacraments and to the ministry of Apostolic Succession. Incidentally the vestry of Holy Trinity, an Evangelical parish, has not welcomed the club to a permanent use of Holy Trinity, and they have been welcomed in other parish buildings, where lack of room is made up for by many overflow meetings.

On the other hand, the movement raises the problem as to how far a bishop of the Church is justified in administering the Sacraments to men who have not yet faced the question of their existing schismatic allegiance to other denominations. This problem falls upon Bishop Rhinelander to solve; and I am not informed as to what his ultimate course will be. The problem is a difficult one. Under normal conditions it would be obviously dangerous to waive the question of sectarian allegiance in administering the Sacraments. The thought that has come to the surface, however, is that this looks like an extraordinary movement of the Holy Spirit, which because it is from the Holy Spirit should be dealt with as sympathetically as possible. It should not be used as a method of fooling men into the Church; but it may be wise to treat it as an instance of taking the Kingdom of God by force, which may not be rashly discouraged by too exact a discipline. Bishop Rhinelander is one of our most spiritually minded Bishops, sound in the Faith and unlikely to betray the cause of the Church. He will need the prayers of us all, however, for the problem which confronts him is one of the most difficult that has ever arisen in the American Church.

ST. JOHN'S DEBT IS PAID

Prophecy of Dying Woman Fulfilled in Mysterious Way

The prophecy of an old woman, made on her death-bed several years ago, has been fulfilled, much to the surprise of the Rev. H. Cresson McHenry and his little flock that makes up the congregation of St. John the Evangelist Church, Third and Reed Streets. This old church was about to be abandoned some time ago because the congregation had dwindled and seemed hopeless. Dr. McHenry, superintendent of the Protestant Episcopal City Mission, finally decided to attempt the regeneration of the parish, but to his dismay found that a mortgage of $4,000 encumbered the property.

One active member of the small congregation was an old woman, Mrs. Mary Roberts, who made her living cleaning some Walnut Street offices. She grieved over the decay of the parish and the mortgage, and shortly before her death she said to a group of neighbors, "If the parish would only do its share, the mortgage would be paid off." This remark led to the formation of "The 85," a party of members who agreed to pay the $85 in semi-annual interest. This group increased, as also did the contributions, until Rector McHenry had accumulated a fund of $1,700 toward the principal of the mortgage. He was proud of this accomplishment in so poor a section of the city and mentioned it to several friends.

About two weeks ago he received a note asking him to call at an office in the center of the city, where he met a young man who asked him about the finances of his parish. When told of the $1,700 that had been raised, the young man said, "You have collected enough. I will give you a check for the balance." Dr. McHenry asked if it was a personal gift, but was assured that it was the accumulation of a fund left some years ago by a man who had decided it should go to the church when the congregation had been zealous enough to raise $1,700. The only other condition imposed was that his identity should not be revealed.

A check for the money was at once given to Dr. McHenry, and he announced the gift at a congregational meeting he had called for last night. He told the story with dramatic effect and great rejoicing followed. The mortgage will be canceled as soon as possible and "The 85" has agreed to continue its activities with a view to reviving the usefulness of old St. John's. The mystery is as to whether or not Mrs. Roberts knew of the promised help when she uttered her prophecy.

The Episcopal Hospital and Holy Trinity Church, Philadelphia, each received the sum of $5,000 from the estate of Marie S. Wilson, whose will recently probated disposes of an estate "of above $100,000."

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**

(*a*) By disseminating news of the Diocese, its institutions, parishes and missions.

(*b*) By printing letters and pastorals by the Bishops from time to time.

2. **To promote the Missionary and Benevolent Work of the Diocese**

(*a*) By publishing reports and appeals.

(*b*) By recording current news and events.

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THE BISHOP SUFFRAGAN

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CHARLES H. CLARKE, Business Manager
1016 Arch Street, Philadelphia

Episcopal Appointments for May and June

Wednesday, May 3

Evg. PHILADELPHIA—*St. James' Church, Hestonville*, The Bishop Suffragan

Sunday, May 7—Second Sunday after Easter

PHILADELPHIA—*St. Philip's Church*.....The Bishop (VISITATION)
A. M. OAKS—*St. Paul's Church*.....The Bishop Suffragan
Evg. ROCKDALE—*Calvary Church*.....The Bishop Suffragan

Tuesday, May 9

DIOCESAN CONVENTION

Sunday, May 14—Third Sunday after Easter

A. M. HONEYBROOK—*St. Mark's Church*.....The Bishop
P. M. WEST VICENT—*St. Andrew's Church*.....The Bishop
Evg. WARWICK—*St. Mary's Church*.....The Bishop
A. M. GLEN LOCH—*St. Paul's Church*..The Bishop Suffragan
P. M. GREAT VALLEY—*St. Peter's Church*, The Bishop Suffragan

Tuesday, May 16

CONVOCATION OF GERMANTOWN

Wednesday, May 17

Evg. PHILADELPHIA—*St. Luke's Church, Germantown*, The Bishop Suffragan

Thursday, May 18

CONVOCATION OF WEST PHILADELPHIA

Sunday, May 21—Fourth Sunday after Easter

WAYNE—*St. Mary's Church*.....The Bishop (VISITATION)
P. M. WAYNE—*St. Luke's School*.....The Bishop
A. M. WYNNEWOOD—*All Saints' Church*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Martin's Church, Oak Lane* The Bishop Suffragan

Monday, May 22

CONVOCATION OF SOUTH PHILADELPHIA

Tuesday, May 23

CONVOCATION OF CHESTER

Wednesday, May 24

Evg. PHILADELPHIA—*St. Paul's Church, Chestnut Hill*, The Bishop
Evg. PHILADELPHIA—*St. Titus' Church, Elmwood*, The Bishop Suffragan

Sunday, May 28—Fifth Sunday after Easter

A. M. PAOLI—*Church of the Good Samaritan*.....The Bishop
P. M. NEW LONDON—*St. John's Church*.....The Bishop
A. M. ROCKLEDGE—*Holy Nativity Memorial* The Bishop Suffragan
Evg. PHILADELPHIA—*Emmanuel Church, Kensington*, The Bishop Suffragan

Thursday, June 1. Ascension Day

CONVOCATION OF NORRISTOWN.

Evg. PHILADELPHIA—*St. Alban's Church, Olney*...The Bishop

Sunday, June 4. Sunday after Ascension Day

A. M. MEDIA—*Christ Church* ..... The Bishop
P. M. DARLINGTON—

Sunday, June 11. Whitsunday

A. M. KENNETT SQUARE—*Church of the Advent* .... The Bishop
P. M. CONCORD—*St. John's Church* ..... The Bishop

Evg. MARCUS HOOK—*St. Martin's Church*,
The Bishop Suffragan

Sunday, June 18. Trinity Sunday

A. M. ORDINATION at *Church of the Advocate, Philadelphia*,
The Bishop
P. M. PHILADELPHIA—*St. Paul's Church, Chestnut Hill*,
The Bishop

The Diocesan Bulletin ✠

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editor at 2210 Sansom Street, not later than the 15th of the month.

May 6. Saturday

Annual service for the **Candidate Classes of the Girls' Friendly Society** at the Church of St. Jude and the Nativity, at 3 P. M.

Brotherhood of St. Andrew. Examination on "The History and Work of the Brotherhood," for Juniors, at the Church House at 7.30 P. M.

May 8. Monday

The Annual Meeting of the **Domestic Committee of the Woman's Auxiliary** will be held at the Church House, at 11 A. M.

The Executive Committee of the Divinity School will meet in the Church House, at 4.30 P. M.

May 9. Tuesday

Stated Meeting of the **Altar Guild of the City Mission** in the Church House, at 3 P. M.

Brotherhood of St. Andrew. Round Table Conference for Germantown Section, at home of Mr. Hollinshead N. Taylor, 8104 St. Martin's Lane, Chestnut Hill.

Brotherhood of St. Andrew. Round Table Conference for Northeast Section. Place of meeting will be announced later.

May 11. Thursday

Annual Presentation Service of the **Bishop's Bricks Fund** at St. Mark's Church, Sixteenth and Locust Streets, at 4.30 P. M. The Bishop will be present and will receive the little cardboard "Churches" which the children of the diocese have built from the "Bishop's Bricks."

Annual services for the associates and members of the **Girls' Friendly Society** at the Church of the Holy Trinity, at 8.30 P. M.

Brotherhood of St. Andrew. Round Table Conference for West Philadelphia, at home of Mr. R. E. Durborow, 4938 Aspen Street.

May 13. Saturday

Children's Meeting of the **Junior Auxiliary** at the Church House, at 11 A. M. Bishop Rhinelander will be present and will make the address. At this meeting a two-minute report of the year's work of the Branch is given by a Junior officer. Rewards are given for the best papers, charts, etc., sent in on Mission Study, and prizes are given for the best story and cover design of the Junior magazine.

May 15. Monday

Monthly meeting of the **Foreign Committee of the Woman's Auxiliary** at the Church House, at 10 A. M. Speaker: Dr. Reifsnider, President of St. Paul's College, Tokyo, Japan.

Meeting of the **Church Club** at the Church House at 8.15 P. M. Topic: "Should Rented Pews be Abolished?" General debate and discussion.

May 16. Tuesday

Brotherhood of St. Andrew. Round Table Conference for North Philadelphia, at home of Mr. C. E. Beury, 2104 Tioga Street.

Meeting of the **Convocation of Germantown** at Calvary Church, Germantown. Celebration of the Holy Communion, at 11 A. M. Sermon by the Rev. F. W. Tomkins, D.D. Business Meeting at 2.30 P. M.

The twenty-third annual and sixty-seventh local assembly of the **Daughters of the King** will be held in Prince of Peace Chapel, Twenty-second and Morris Streets, the Rev. Joseph Paul Morris, Minister-in-Charge. Afternoon session at 4.30 o'clock, when officers will be elected and reports read from all Chapters. Supper at 6.30 P. M., price 25 cents. Evening service at 8 o'clock. The clergy and all who are interested in devotional work among women are cordially invited.

May 17. Wednesday

Meeting of the **Foreign Branch of the Woman's Auxiliary** at the Church House, at 10 A. M. The subject for the meeting will be "Cuba." Address by Bishop Hulse or the Rev. Mr. Watson.

May 23. Tuesday

The graduation service of the **Church Training and Deaconess House** will be held in the Church House, at 11 A. M. Bishop Rhinelander will preach the sermon.

May 29. Monday

Regular monthly meeting of the **Indian's Hope Association** in the Church House, at 11 A. M.

May 31. Wednesday

The regular monthly meeting of the **Diocesan Committee of the Woman's Auxiliary** will be held in the Church House, at 10 A. M.

HOLY OFFERINGS

A sermon preached by the Rev. George Lynde Richardson, of St. Mary's Church, West Philadelphia, at a United Offering service at Grace Church, Mount Airy, on April 5, 1916, in the Week of Prayer.

"Out of the spoils won in battles did they dedicate to maintain the house of the Lord" (I Chronicles 26, 27).

One's first thought is that this is an example of ethical blindness, such as we often find in the lower morality of Old Testament times. We know what battles were in those days. They are bad enough now; but when David and his warriors went out to fight, they spared no one. A captured city was ravaged and plundered, all food taken, all inhabitants massacred or carried into slavery. One wonders how it was possible, even then, for men who believed in God to bring back plunder from such awful scenes and proceed to dedicate it for the support of the house of the Lord.

Yet, after all, something of the same ethical blindness is found in every generation. It persists today. The charge has been made against the Church in our own time that we are willing to take from the oppressed and dedicate it to maintain the house of the Lord; or, at any rate, that we ask no questions where the money comes from or how it is obtained. A social worker recently told a story of a block of houses which was condemned as unsanitary and unfit for human habitation. The death rate there was higher than anywhere else in the neighborhood, and a baby's funeral from that block happened oftener than from any other block in the district. An investigation showed that the houses were owned by a woman who was a prominent and zealous Church member and worker. When she was asked to repair the houses, she said she could not possibly do so, because she had pledged the entire income for the support of a foreign missionary! Here again we find the same lack of moral perspective that David and his warriors showed when, "out of the spoils won in battles, they dedicated to maintain the house of the Lord."

But you will have said already that there is another point of view to take: the point of view of David's time. Perhaps it never occurred to them that there was anything incongruous in using the loot of captured towns for the Lord's house. But we know that it did appeal to them strongly that they must give to God that which cost them something. This was what was in their minds. They gave the spoil of battles, because they had risked life to get it, perhaps shed their own blood to get it. Horrible as war is, it has this splendid and inspiring side. One can hate it ever so much, and still be thrilled by the spectacle of devotion and self-sacrifice which it always produces. Think today of the multitudes of men risking life, giving the best they have for a cause, even though it be a mistaken cause, and you see one of the finest things of which humanity is capable. These are not exceptional men, but our flesh and blood, who have laid down, one the pen, another the carpenter's hammer, another the salesman's yardstick; who have said good-bye to wife and child, or to mother, or to sweetheart, and have gone out to die for something greater than themselves. Here is a true principle, here is what David and his men thought about. "I give to God that which I have risked life to gain, and shed my blood to bring away." It is a true principle, and if we lift it up into the region of spiritual things it gives us the very principle that we need most to emphasize when we think about the support of the Church's work.

Often we think of that support as if it were nothing but a financial question. It is, fundamentally, a moral and spiritual question. Not that one would fall into the error of speaking of money as a material thing. Money is always a symbol; it represents power. As our Bishop has said, "It has a sacramental character." You hold a dollar in your hand, and what you hold is simply so much stored-up power. You can do what you will with it. You may buy poison enough to destroy the population of a village, or you may buy milk enough to keep a starving baby alive for a week. A dollar in a drunkard's pocket may be a weight that drags him down still further into the depth of degradation. A dollar in the hand of a lover of his fellowmen may be the instrument of some act of kindness which saves a soul from despair. So money is not a material thing, but sometimes the giving of it is materialized. We talk of "supporting missions" as though it was a matter of apportionment, dividing up our shares: you to give so much, I to give so much, and everyone careful to give no more than the committee requires. But that is a false perspective. How shall the work of the Church be maintained? Just as it was in David's time—out of the spoil won in battle, out of spiritual victories, victories over self-indulgence and self-seeking; victories over a hard materialism; victories of vision and sympathy and understanding, of consecration of self to God. "Out of the spoils won in battles did they dedicate to maintain the house of the Lord."

The Lord's house then was the splendid temple that Solomon was building on Zion's height; but we think of it now—if we think of it rightly—as St. Peter thought of it when he said, "Ye also, as living stones, are built up a spiritual house." The church building is only a symbol of the true Church built up in all lands, everywhere, out of lives won for Christ, lives which are often truly won in battles, and sometimes at the cost of blood. This great house which is being reared the wide world over of the lives of men, is the house of the Lord "not made with hands, eternal," to which we are asked to dedicate, for its support, the fruit of spiritual victory, for in no other way can it be maintained.

Consider what the true principle is of Christian giving. I think perhaps we may derive it from three great utterances of our Lord himself. The first is this: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." The principle there is plain: God can wait for my gift; God will refuse to receive my gift until it is given in the right spirit and obtained in the right way. God can afford to wait; I cannot. Perhaps, if I delay, the opportunity may forever pass to be reconciled to my brother, and so to make my gift an acceptable gift. But what counts is that the gift I bring be a gift that is not tainted by some unworthy or unjust method of obtaining it, does not carry with it some dark memory of a brother injured in order that I might be enriched.

The second utterance is the well-known saying about the poor widow and her two mites. The rich men cast their gifts into the treasury; "but this poor widow," said the Lord, "hath cast in more than they all." This means not only that the amount matters little and the spirit is what makes the gift of value; it means also just what we have been

urging all along, that the gift must be "spoil won in battle." That poor woman doubtless had her battle to fight before she brought her gift—a battle with selfishness, such as every one of us would have felt, and a battle with pride. How many a one of us hesitates to give because he can give so little! My five cents a week seems so trifling in comparison with another person's ten dollars, or fifty dollars, or hundred dollars! I have to fight my pride to make me willing to give in what seems so scanty and humiliating measure. No doubt this poor woman fought that fight, and perhaps she went away dissatisfied with herself, and never knew that the Lord of the hearts of men would take her and place her in the light of heaven's truth, to stand forever as an illustration to men of what true giving must be.

The third utterance is profounder still: "The bread that I will give is My Flesh, which I will give for the life of the world." We interpret that of the Holy Communion; but the Holy Communion itself is an illustration of the principle of self-sacrifice, upon which the whole teaching of our Lord is based. We hear God's command to feed the hungry, and we say to the hungry, "Here is money, go and buy bread." But the cry of the hungry still goes up to God, because there is a need that we have not satisfied. No gift that does not carry with it something that makes for spiritual satisfaction and increase is a gift given in the full spirit of Jesus Christ. Gold He had little to give; "though He was rich, yet for our sakes He became poor;" but He gave Himself. "The Bread that I will give is My Flesh."

You see the meaning, and you see how it fits in with the text. "Out of the spoils won in battles." It was because men felt that they were giving their very flesh, their life's blood, that it was a worthy gift to offer to God. The house of the Lord must be maintained by gifts that are not easily given, because they mean the gift of life.

Now one last word that has to do especially with the purpose of this service. It is held in the interest of the United Offering; and that word "united" is significant. Battles were won in David's time occasionally by single champions. David went out to meet Goliath and won the battle with his single arm; but in our more complex days, no battle can be won by any man single-handed. Great armies face each other, and that army which is best organized, that is to say, the most united, is the one to which the victory eventually comes. So then, in our special effort here, we are dedicating, if it be truly a *united* offering, something that represents a genuine spiritual victory. A united offering from the united womanhood of a united Church! What an inspiring thing that would be! Let us hope that this service may have some part in making the consummation of that vision possible, and that the offering may be indeed symbolic of the deeper consecration of life itself to the cause of Christ and His Kingdom.

IN MEMORIAM

Anna Heylin Wright

After a lingering illness Anna Heylin, beloved wife of David Henry Wright, entered into rest on the last day of March at her apartments in the Maidstone. The deceased, who was descended from the famous Prebend of Westminster Abbey, Peter Heylin, was a lifelong and devoted communicant of St. Clement's Church, where, as an associate of St. Margaret's Sisterhood, she had been active in all good works, especially as a parish visitor. For many years she had been actively identified with the work of the Humane Society and kindred organizations. It was mainly through her that the shooting at live birds from traps was forbidden by law in New Jersey. A translation made by her from the French of a pamphlet by Henri Dunant was largely responsible for the organization of the Red Cross work here and abroad. One of her desires, deeply cherished, was that in the revision of the Prayer Book a suffrage inculcating kindness to the brute creation might be added to the Litany; an appeal for this, which she sent to all the members of the last General Convention, met with wide approval and the formal endorsement of over thirty of the bishops.

Rev. Charles Rowland Hill

Friday in Passion Week, April 14th, after a lingering illness, entered into rest, the rector of St. Matthias' Church (Nineteenth and Wallace Streets), the Rev. Charles Rowland Hill, in the fifty-second year of his age. Following a paralytic seizure last fall, Mr. Hill has been ill and incapacitated from work all winter and for the past month has been a patient at the Episcopal Hospital, where, despite the best of care and medical attention, his condition had been growing steadily worse. The deceased, beloved by a large circle of friends, had been for the past thirteen years the rector of St. Matthias', where he had done an excellent constructive work under most adverse circumstances. The mental and nervous strain under which he lived undoubtedly had much to do in undermining his health. Studying theology at the Kansas Diocesan Training School, supplemented by a post-graduate course at the Philadelphia Divinity School, Mr. Hill, after his ordination in 1891, spent several years in missionary work in the West, being for some time Archdeacon of Kansas, where he made a reputation for efficiency. After coming East he was for a time curate in the parish of the Holy Apostles prior to accepting the rectorship of St. Matthias'.

Edward Fox Pugh

In recording the death of Edward Fox Pugh, the Board of Control of the Diocesan Library and Reading Room also records a deep sense of its great loss. Mr. Pugh was by many years of service the senior member of the Board. No one knew so well as he the history of the Library, its progress and its needs. No one was so assiduous as he in fidelity to the interests committed to the Board. No one was so wise as he in all matters which came before the Board; no one so staunch as he in faithfulness to duty. In a peculiar sense his place cannot be filled, for there is no one to take it who is just like him and has his unusual combination of high qualities.

His friends who have known him these many years and now mourn for him recognize that perhaps his dominating characteristic in outward relations to the world was the strongest sense of justice. A great writer has said: "Who can put his finger on the work of justice and say—it is there? Justice is like the Kingdom of God; it is not without us as a fact, it is within us as a Divine yearning." We have known no one who realize in his daily life before the world this Divine yearning for justice more completely than Edward Fox Pugh. We have known no juster man than he. And the shock and deep grief his death brought to us are softened by the thought that he is now among "the spirits of just men made perfect."

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

An interesting service was given in St. Clement's Church on Tuesday evening, March 28th, when Harry Alexander Matthews' cantata, "The Triumph of the Cross," was sung by a choir of thirty-seven voices, accompanied by organ and timpani, under the direction of Henry S. Fry, with the composer at the organ and Oscar Schwar playing the timpani. A hearing of this work confirms the impression made by a reading of the score, that Mr. Matthews has made a noteworthy addition to the already long list of Lenten cantatas. The libretto has been well chosen, and the music is admirably adapted to the words. The opening chorus, "Sing, my tongue, the Saviour's battle," is quite thrilling, and Mr. Matthews has displayed a keen sense of the fitness of things in using this wonderful verse as a prelude to the Cantata proper. The "a cappella" chorus, "Come Unto Me," and the soprano solo and chorus, "O Saviour of the World," are both exceedingly fine, and will be sure to find a place on many service lists if the publishers will issue them apart from the rest of the Cantata. A comparatively small number of churches get beyond Stainer's "The Crucifixion" as their Lenten musical offering, and many congregations will be deprived of the opportunity of hearing two really fine anthems of the devotional type if these choruses are not published separately at a moderate price.

The Cantata, which was beautifully sung by the choir, made a deep impression upon the large congregation present, and on all sides one heard expressions as to the worth of the music and the truly devotional spirit of its performance. All the men and boys seemed to realize the significance of the occasion, and responded earnestly and promptly to every movement of the conductor's baton. Services such as this are really worth while, and of distinct value to the cause of church music. There was a prelude by Edward Shippen Barnes, a postlude by Harry C. Banks, Jr., and an excellent address by the Rev. Charles S. Hutchinson, rector of St. Clements.

SUMMER SCHOOL OF CHURCH MUSIC

Announcement is made of the School of Church Music which will be held at Cambridge, Mass., this summer. It will extend over two weeks, from June 23d to July 8th, with headquarters at the Episcopal Theological School. The aim of the school is the same as that of the successful gathering at Cambridge last year, namely, to draw into consultation those who have to do with this important department of church work.

A unique feature of the school will be a demonstration course in practical choir training and conducting, to be given by Mr. A. Madeley Richardson, M. A., Mus. Doc., Oxon., late organist of Southwark Cathedral, London, Instructor at the Institute of Musical Art, New York. The course will be illustrated by a boy choir, and will afford an unusual opportunity for the study of voice production and interpretation as applied to the usual forms of musical expression in the church. This practical course will be supplemented by a course of lectures by Dr. Richardson on selected topics, such as Organ Accompaniment; the Structure and Rendition of the Psalms; the Choral Service; Choir Organization and Management. Dr. Richardson has also arranged to give private instruction in composition, etc., at special rates to students in the Summer School.

There will be a class in Plainsong, with practice in rendering traditional melodies to the Psalms, Hymns, etc., the instructor to be anounced. The history of church music, with reference to the hymn tune, the carol, the anthem and settings will be dealt with by Mr. Richard G. Appel, A. M., of the Cambridge Theological School. The contribution of the different schools of church music, including the modern Russian, will be considered.

Opportunity will be given to hear some of the notable organs in the vicinity of Boston and to visit organ factories. There will be the usual series of organ recitals.

A registration fee of $5 is charged to defray the expenses of the school, and admits to all classes and privileges. Applications for registration and further information may be made to Mr. Richard G. Appel, director, 15 Hilliard street, Cambridge, Mass.

Among those connected with the school in 1915 may be mentioned Dean P. C. Lutkin, Northwestern University, Evanston, Ill.; Canon Charles W. Douglas, New York City, N. Y.; Prof. W. R. Spalding, Harvard University, Cambridge, Mass.; Mr. Walter Clemson, Dean of the American Guild of Organists, Taunton, Mass.; Rev. Fred W. Fitts, St. John's Church, Roxbury, Mass.; Mr. Warren A. Locke, St. Paul's Cathedral, Boston, Mass.; Mr. S. F. Batchelder, St. James' Church, Cambridge, Mass.; Mr. H. W. W. Downes, St. Stephen's Church, Boston, Mass.; Mr. H. M. Barnes, St. Paul's Church, Concord, N. H.; Mr. Verne R. Stillwell, Grace Church, Grand Rapids, Mich.; Rev. Harvey Officer, O. H. C., West Park, New York; Mr. Henry King Fitts, St. Luke's Cathedral, Portland, Me.; Mr. Walter G. Dawley, St. George's School, Newport, R. I.; Mr. Raymond C. Robinson, Central Church, Boston, Mass.; Mr. Henry L. Gideon, Temple Israel, Boston, Mass.; Mr. J. N. Ashton, First Parish, Brookline, Mass.

Several years ago a number of the Sunday Schools throughout the diocese contributed towards the expense of the windows in the Chapel at Quakertown. Many of these at the present time are sadly in need of repair. The missionary in charge, the Rev. J. M. Chattin, is appealing now for funds for this purpose, and will be glad to hear from any who wish to help.

SPECIAL APPOINTMENTS OF THE BISHOP

MAY

1. 4.00 P. M. Meeting of the Diocesan Board of Missions.
   Evg. St. James the Less, Seventieth Anniversary.
2. 11 A. M. Annual Meeting of the Church Periodical Society, at St. James' Church, Philadelphia.
   1.00 P. M. Sextons' Association at St. Paul's Church, Overbrook.
   4.30 P. M. Meeting of the Mission Study Classes.
   Evg. Pension Fund Dinner at the Bellevue-Stratford Hotel.
4. 7.00 P. M. Men's Dinner at St. Philip's Church, Philadelphia.
11. 4.30 P. M. St. Mark's Church: Presentation Service for the Bishop's Bricks Fund.
   8.00 P. M. Holy Trinity Church: Annual Service of the Girls' Friendly Society.
13. 3.30 P. M. Church of the Atonement: Presentation Service of the Sunday-school Lenten Offering.
15. 2.30 P. M. Meeting of the Junior Clergy at the Bishop's House.
   4.00 P. M. Diocesan Board of Missions.
   8.00 P. M. House of Prayer, Branchtown: Anniversary Service.
17. 8.00 P. M. Church of St. Simon the Cyrenian: Conference of Workers among the Colored People.
18. 4.00 P. M. Dedication of the new Infirmary at the House of Rest.
23. Commencement Exercises of the Church Training and Deaconess House.
   Evg. All Hallows, Wyncote: Anniversary Service.
25. Commencement Exercises for the Episcopal Hospital Nurses.
31. 8.00 P. M. Preaching at Good Shepherd, Rosemont.

JUNE

1. 10.00 A. M. Preaching at St. James's, Philadelphia.
6. Evg. Witherspoon Hall: Commencement of the Episcopal Academy.
7. 7.00 P. M. Annual Banquet of the Musical Teachers' Association.

15 to 17. Annual Retreat for Candidates for Ordination.

CONFIRMATIONS BY THE BISHOP OF THE DIOCESE

From March 15, to April 14, 1916

MARCH

15, Phila.—Church of the Crucifixion 19
(including two from the Philips Brooks Memorial Chapel of Holy Trinity Parish).
19, Phila.—St. Andrew's Church, West 16
Phila.—St. James' Church, presented by Rev. H. C. Stone.... 78
Phila.—Church of the Holy Comforter, West 18
For the Chapel of the Mediator. 3
Received Roman Catholics 2
22, Doylestown—St. Paul's Church.. 8
26, Phila.—St. James' Church, Kingsessing 38
Phila.—St. Barnabas' Church, Kensington 25
29, Phila.—Church of the Ascension. 14
30, Phila.—Blockley Chapel (Almshouse) 10
Received Roman Catholics 1
31, Phila.—Midnight Mission, Germantown 5

APRIL

2, Bryn Mawr—Church of the Redeemer 25
Cynwyd—St. John's Church 9
5, Phila.—St. Paul's Memorial Church 11
7, Phila.—Chapel of L'Emmanuello, Roman Catholics received 7
For St. James' Church, Hestonville 7
For St. Barnabas' Church, Haddington 2
9, West Chester—Holy Trinity Church 11
Phila.—Church of St. Luke and the Epiphany 47
Phila.—St. Andrew's Church..... 32
12, Darby—All Saints' Mission..... 53
Received Roman Catholics..... 1

STATISTICAL REPORT OF THE CITY MISSIONS FOR 1915-1916

MISSIONARY DEPARTMENT.

Institutions visited	1,074
Religious services	3,640
Visits by missionaries	39,290
Holy Communions	783
Baptisms	258
Burials	415
Confirmations	79
Weddings	19

SOCIAL SERVICE DEPARTMENT.

New applications for aid	1,166
Families aided	2,335
Visits by social workers	7,312
Grocery orders	985
Milk orders	9,133
Ice orders	1,871
Coal orders	821
Shoes, pairs	318
Clothing, pieces	4,215
Persons sent on summer outings.	821
Positions	1,335
Number of guests admitted and remaining in the James C. Smith Memorial Home, Oakbourne.....	526
Number of guests admitted and remaining in the Home for Consumptives, Chestnut Hill.....	349
Tubercular patients receiving medical aid and sick diet in their homes	334
Tubercular patients placed in other institutions	169

LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENT

CHINA

ANKING:
Miss S. E. Hopwood.

CUBA

Rt. Rev. H. R. Hulse, D.D. (during May).

THE PHILIPPINES

Rev. George C. Bartter.

GIRLS' FRIENDLY SOCIETY

The Rev. Gilbert Pember, of St. Michael's Church, Germantown, conducted a very helpful Quiet Hour for associates and older members on the evening of March 22d, at St. Simeon's Church. Despite a sleet storm, about 400 were present. Mr. Pember took as his text St. Matthew 13:33, basing his discourses on the three words, "meal," "leaven," "woman;" showing that God wishes to make each human being into the true bread of Heaven by the leaven of the Sacraments, prayers and study of His Holy Word; and that through the action of the Church our Lord is brought into the life of each one.

The Spring Council Meeting and Associates' Conference were held on April 13th at Holy Trinity parish house, with a large attendance. One new branch, at the Church Home at Angora, has been recently organized. The Holiday House at

Cape May will open on June 17th; during the renovation of the Church of the Advent, at Cape May, this past winter, services were held in the Holiday House chapel. The vice-presidents' reports of the branches in their respective districts showed many activities in classes for themselves and in work for others—social service and missionary.

The Conference opened with a paper by Miss Edith Hubbard, on "Can Junior Auxiliary and Girls' Friendly Society candidate classes be satisfactorily combined;" and described a plan which has been successfully tried in Massachusetts. The remainder of the evening was devoted to a discussion of branch problems—successes and failures—and to a Question Box.

THE EPISCOPAL ACADEMY

The Annual Commencement and Commendation Day exercises under the auspices of the Board of Trustees will be held in Witherspoon Hall, Tuesday evening, June 6th, at eight o'clock. The Bishop of the Diocese will preside, and the Rev. Hudson Stuck, Archdeacon of Alaska, will make the address.

This occasion promises to be one of great importance in the history of the Academy. The graduating class is unusually large, and the exercises mark the end of the first school year since the consolidation with the DeLancey School.

The Instituion is one in which the whole Diocese should have an interest.

No tickets will be required for admission, and it is hoped that many will consider this an invitation; they may be sure that they will be welcome on Tuesday, June 6th.

WHERE AND HOW DO THE WORKING GIRLS OF PHILADELPHIA LIVE?

This question presents a problem with which cities have to deal, and the boarding and rooming conditions of working girls is perhaps one of the most difficult and complicated situations which a metropolitan city has to solve. It has been estimated that in Philadelphia there are over 136,000 employed girls and women; and many of these are "adrift," living away from home without oversight or restraint, and subject to all the moral temptations which fatigue and loneliness enjoin.

To meet this need a number of organizations in the city have recognized the necessity of some provision, and boarding homes for girls have been established. All told, however, the different homes take care of not more than 1,000 girls and thus the biggest part of the problem is left practically untouched. Where do the other girls who are "adrift" live? The answer is, in the 4,000 rooming and boarding houses; and thus in the boarding and rooming house is there a crying need for reform. Both New York and Boston have done something in this respect, but our city of Philadelphia, the city of brotherly love, outside of the boarding homes above mentioned, and some lists of boarding houses compiled by private organizations, such as the Travelers' Aid Society, The Girls' Friendly Society, The Young Women's Christian Association and others, *has done nothing.*

In fact, so far as we know, only one investigation has ever been made and that by a student of the University of Pennsylvania, an investigation excellent so far as it went and of importance in laying bare the great need of our city. It showed that in an alarmingly large number of boarding houses there is not proper sanitary equipment, and that the only places where girls may entertain their men friends is in bedrooms, on the streets or in the back rooms of saloons. The latter places are the most frequently resorted to, and hard as it is to say it, the back rooms of saloons seem to be preferable to the other places. Surely this condition ought to be remedied and proper conditions provided.

The Social Service Commission of the Diocese realized that here was a fertile and practically untouched field for its labors and has resolved to do all in its power to make for better conditions. The preliminary step seemed to be to call a conference of the representatives of as many interested organizations as could be found, and the call for such a conference resulted in a large and enthusiastic meeting at the Church House on the afternoon of March 23d. Bishop Rhinelander presided, and the meeting showed plainly that there was a great need for something to be done and a desire on the part of all to do it. Twenty-four different organizations were represented and as a result of an interesting discussion the Bishop was asked to appoint a representative committee to work in connection with the Social Service Commission. This committee consists of: Mrs. C. J. String of the Young Women's Boarding Homes Association; Miss Mary H. Gillette of the Travelers' Aid Society; Miss Mary L. Morris, Welfare Department of the Curtis Publishing Company; Mrs. Martha P. Falconer; Rev. Dr. Samuel Zane Batten of the American Baptist Publication Society; Rev. W. A. O'Donnell of the Roman Catholic Charities; Mr. H. H. Bonnell and the Rev. E. S. Lane, both of the Social Service Commission.

A meeting of this smaller group has been held, plans formed and results of permanent and lasting value bid fair to emerge in the near future.

EDWIN S. LANE.

ST. ANDREW'S EPISCOPAL CHURCH, STATE COLLEGE, PA.

Our Mission at the Pennsylvania State College, representing the Unity of the Church in the State of Pennsylvania.

Forty-five per cent of the Episcopalian students at the Pennsylvania State College come from the Diocese of Pennsylvania. It is a matter of deep interest to the members of this diocese, therefore, that Church work has been instituted there along the following lines:

On January 1, 1911, the five bishops of the state united in sending the Rev. Edward Monroe Frear there as missionary chaplain to the students. The need for this work arose from the fact that the college is growing rapidly into a large, important educational center, and the nearest parish church is at Bellefonte, twenty miles away by railroad.

Following the institution of the work, the mission boards of the various dioceses assumed responsibility for it, each agreeing to contribute a share of the missionary stipend. Also, the bishops agreed in a joint appeal to members of our Church throughout the state, desiring to have their people contribute liberally to the funds required for the necessary equipment. Thus it is that this department of Church work stands out uniquely as representing the Unity of the Church in the State of Pennsylvania. In the future

it will stand as a permanent memorial to the fact that the boundaries of this Diocese of Pennsylvania were once coterminous with the boundaries of our state.

Unfortunately, there is not now any organization of the Church in the state through which this central work can receive official recognition and standing. If there were, it would at once take first rank.

As it is, the missionary must slowly and steadily push it forward until Church people of vision see its value and claim it for their own. Many good friends have already assisted and the work now shows the following results:

In 1911 three lots had been purchased.

In 1912 the lower floor of our chapel was built. This part will ultimately be used for Bible classes and social purposes.

In 1913 the rectory was constructed.

In 1914 funds were accumulated to clear off all indebtedness.

It is now necessary to secure funds to complete the chapel. Until this is done the work will necessarily be limited.

But even with unfavorable conditions, there have been some gratifying and valuable results; not large, but valuable. Most of the students are already confirmed when they go to college. But during these years six adults and nineteen infants have been baptized. Seventeen students have been confirmed and eighteen adults from faculty families. A large part of the work is in bringing those who are already confirmed to a sense of their obligation and privilege.

Is it not time that we give this strategic position first consideration and make it possible for our missionary to accomplish large results for us?

The Right Rev. Philip M. Rhinelander, Bishop of the Diocese, adds the following note to the above article:

"The large attendance from this diocese at the Pennsylvania State College constitutes a very real claim upon us in the diocese. In spite of the many other needs which claim our attention, I believe that some special favor is due to our missionary there, and to his work. He is laboring under the disadvantage of being a missionary for the Church in the whole State of Pennsylvania, while at the same time he has no state organization through which to press his claim upon us. It would be the statesman-like thing to reinforce his work vigorously at the earliest possible moment.

"I endorse his efforts heartily."

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NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

The Rev. William LaRue Witmer, sometime curate of Trinity Church, Oxford, has accepted a similar position with Calvary Church, Germantown, in succession to the Rev. William Y. Edwards, and will enter upon his new duties May 1st.

The Supreme Court having so decided, the Rev. H. M. G. Huff, under appointment of Bishop Rhinelander, conducted services as minister-in-charge of St. John's Church, Northern Liberties, on the first Sunday in April. A goodly congregation was in attendance in the morning and many of the old-time members of the parish received the Communion. Mr. Huff, recognizing the changed conditions of the neighborhood, is planning a program of Social Service on conservative lines which it is hoped will prove effective to existing conditions.

Miss Bertha Johnson, field secretary of the Mission to Lepers (a national organization), will be in Philadelphia next October and is desirous of addresssing gatherings of people interested in this work. Appointments may be made now through Mr. C. S. Birnie, 133 South Twelfth Street. Miss Johnson, we understand, is a most persuasive spokesman for a wonderfully heroic cause, about which most of us know all too little.

The Three Hour Service on Good Friday in Grace Church, Mt. Airy, was conducted by the Rev. Frederick Lauderburn, vicar of St. Stephen's Church, Boston, Mass., where the Rev. Mr. Cline was curate when called to Mt. Airy. Grace Church reports the gift recently from Mr. and Mrs. Thomas H. Ball of a beautiful set of silver alms basins which are now in use.

From May 15th to June 10th, the Commercial Museum in West Philadelphia will be a center of great interest, as then it is to set forth by exhibits "Philadelphia Today and Tomorrow." The aim is to visualize the agencies which are at work for the betterment of the city. Many of our city parishes will be represented and the exposition as a whole should be one in which Churchmen should take an active interest. If it happens to be the first visit to the Museum, as perhaps for some it will be, there will be the additional revelation of how much that is instructive and profitable the Commercial Museum permanently houses.

The death, in the middle of March, of Mr. Theodore Voorhees, president of the Reading Railway, closed the career of one of the most active business men of the city who was also a most devout and interested communicant of our Church. The deceased was a vestryman of St. Luke and the Epiphany, in whose work he was deeply interested.

On the 16th of March, at his residence, the Bishop of the diocese held one of his Ember Conferences with the Postulants and Candidates of the diocese. These gatherings are proving of constantly increasing help to the men and affording the Bishop opportunity for better acquaintance with them during their preparation for ordination.

A moving picture outfit is now a part of the equipment of the Neighborhood House of Old Christ Church. By means of it the curate, the Rev. F. M. Wetherill, is conducting evening services with Bible pictures which are proving most interesting to many, some of the poorest people in the city.

The Board of Council of the City Mission announce the formal opening on Saturday afternoon, May 6th, of the renovated Duhring Mansion, corner of Evergreen and Stenton avenues, Chestnut Hill, under the auspices of the Board of Women Visitors, to which the church public and friends are most cordially invited. More than a passing word of comment is in place concerning this latest extension of the work for those afflicted with tuberculosis undertaken by the City Mission. About $20,000 have been expended in making ready, and what has been done has been in connection with and after consultation with the experts in tuberculosis treatment throughout the commonwealth. This new venture adds to our already existing agencies (the care of purely charity patients in the Convalescent Home, and of incipient cases among children in the Lucas Cottage), a place where those who do not wish to be regarded as "charity cases," and yet whose means are limited may be received and cared for at a minimum charge. In other words, here will be provided practically all the facilities now found, say, at Dr. Trudeau's Sanatorium at Saranac, only at a moderate rather than what to so many is the prohibitive charge of the resort in the Adirondacks. There will be accommodations for 20 patients. It is to be hoped that church people will avail themselves of the opportunity of seeing for themselves the painstaking way in which the City Mission is enlarging the ministrations of the Church among the victims of the white plague.

On Easter Day at the Church of the Saviour, West Philadelphia, the offering of over $7,000 asked for by the Vestry was supplemented by a gift of $5,000 as an addition to the permanent endowment of the parish.

The annual meeting of the Church Periodical Society of the diocese is appointed for Tuesday, May 2d, in the Parish House of St. James' Church, 2210 Sansom street, at 11 A. M. The speaker will be Miss M. E. Thomas, Executive Secretary of the Central Office, New York City.

The Rev. Dr. Thomas W. Powell, a distinguished clergyman of the Canadian Church, who was temporarily making his home in Philadelphia, died suddenly at his apartments, 4031 Baring street, on the afternoon of Monday in Holy Week. Dr. Powell was a canon of St. Alban's Cathedral, Toronto, and prolocutor of the Synod of the Church in

Canada. Last May he resigned the principalship of King's College, Windsor, Nova Scotia, a position which he had held with distinction for five years. Two years ago he supplied the pulpit of the Church of the Saviour, West Philadelphia, for several weeks, making many friends in this city. He has been in frequent demand as a speaker throughout the United States at gatherings of the Brotherhood of St. Andrew. Honorary degrees had been conferred on him by Trinity College, Toronto, King's College and Aberdeen University. He is survived by a widow and four children. The body was taken to Toronto for brial.

A public announcement of interest in church circles is the offering for sale of the property of St. Thomas' Church, Twelfth street, south of Walnut. This church building has long been occupied by one of the largest and strongest congregations of colored people in Philadelphia. Removals of such a large proportion of the supporters of the parish to another part of the city has shown the wisdom of disposing of the present site and locating in the southwestern section of Philadelphia. A valuation of about $100,000 is placed upon the property, and its location should find for it a ready purchaser.

The Woman's Aid to the Convocation, of Germantown, is to have a garden party and sale on Wednesday, May 24th, at the residence of Mrs. George Woodward, Chestnut Hill, for the benefit of St. George's, Port Richmond and the Country Center Mission, Bucks county. There will be a sale of fancy and useful articles, candy, toys, flowers, refreshments, amusements for children and supper.

Donations of all kinds will be most acceptable and thankfully received if sent to Mrs. George Woodward, St. Martin's Station, P. R. R. Every package must be marked plainly on the *outside* "For the Fair," and the sender's name and address, and asking price of article marked on the inside.

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The diocese will be pleased to learn that the Rev. W. Herbert Burk, despite an attractive call elsewhere, is to remain

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as rector of the Washington Memorial Church, Valley Forge. A committee of the prominent citizens of the neighborhood have organized to assist financially until the endowment of the Chapel shall be sufficient to meet the entire burden of its support. This beautiful Memorial Chapel is rapidly reaching completion, and when finished will be a lasting monument to the indefatigable labors of Dean Burk.

The vacancy in the rectorship of Trinity Church, Ambler, has been filled by a call extended and accepted by Rev. William H. Boswell, vicar of St. Anne's, Willow Grove, and St. Andrew's, McKinley (parish of Our Saviour, Jenkintown), entering upon residence May 1st. Mr. Boswell is a Philadelphian, a graduate of the University of Pennsylvania and the Philadelphia Divinity School, of which he was an honor man in the class of '14. In the two years since his ordination he has shown marked ability, and the work at Ambler is bound to grow under his inspiring leadership.

From Christ Church, Pottstown, the Rev. Stanley R. West, rector, comes the interesting news that on Palm Sunday was dedicated a new Austin organ, a memorial to Herman Van Loan Meigs, the gift of Mrs. Meigs. It is a two-manual, 14-stop instrument, with a tone of unusual richness and sweetness, and will prove an invaluable asset to the services. Christ Church has recently been fitted with new lighting fixtures, and at the present time additions to the Guild House are under way which will furnish four new rooms for parochial activities.

The large class presented on Palm Sunday morning to Bishop Van Buren for Confirmation in the Church of the Saviour by the rector, the Rev. Robert Johnston, D.C.L., included twenty students at the University of Pennsylvania who had been under the special instruction of the rector.

In a modest way the congregation of All Hallows', Wyncote, is planning to celebrate its twenty-fifth anniversary on the fourth Sunday after Easter (May 21st) and the Tuesday following. Sunday morning the preacher will be the Rev. A. J. P. McClure, during whose ministry of seven years the most of what the parish has was secured. At the Festal Evensong it is expected that the

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choir of the mother parish (Our Saviour, Jenkintown) will render the music, brief addresses being made by a former vicar, the Rev. James Biddle Halsey, and the first rector, the Rev. Frederick MacMillen, rector of Christ Church, Reading, Pa. Tuesday will be an evening of reminiscence, with Bishop Rhinelander as the guest of honor.

The Rev. Hughell E. W. Fosbrooke, one of the faculty of the Episcopal Theological School at Cambridge, Mass., and deservedly well known in this diocese, was the preacher at the "Three Hours' Service" in old St. Peter's Church on Good Friday.

During the second week in April the rector of Holy Trinity, the Rev. Dr. Tomkins, was in Washington, appearing before a committee of Congress in advocacy of the Edmonds Bill which aims to secure a national divorce law.

As the outcome of a most inspiring Preaching Mission conducted in the early part of Lent, the Missionary of All Saints', Darby, presented a class of nearly fifty to the Bishop on the Wednesday evening of Passion Week, making over one hundred who have been confirmed in this mission during the past year. Splendid evidence of the aggressive work the Rev. Mr. Ricksecker is doing at Darby.

To secure an entrance to the church from the Bethlehem Pike, the Corporation of St. Paul's Church, Chestnut Hill, at a cost of $3,000, have purchased a strip of ground thirty feet wide from property adjoining the church grounds fronting on the highway. The pressure for increased accommodations in the church continues and the matter is under advisement for the near future, a small group of parishioners having already made provisional pledges to the amount of about $40,000.

The death, on March 23d, of Mrs. Elizabeth Brazier Whiteman brought sorrow to a large circle of relatives and friends and removed from the Church of the Saviour, West Philadelphia, one of its most active and consecrated workers. For over thirty years Mrs. Whiteman had been connected

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with one and another of the agencies of the parish and her usefulness in them all was widely appreciated. "A personality of rare graciousness, energetic and systematic in all she undertook, she will be sadly missed by her former associates in Christian work," writes one who knew and loved her long and well.

The Rev. Dr. Pierce, rector of St. Matthew's Church, Eighteenth Street and Girard Avenue, has accepted an appointment as special preacher at the Open-Air services on the Cathedral grounds in Washington, D. C., for four Sunday afternoons in the late summer and early fall.

At the Church Congress which is to meet in Norfolk, Va., May 2d to 5th, many of our clergy will be in attendance as visitors. The Rev. Dr. Foley is on the program at the Tuesday evening session, reading the paper on "Miracles."

On the Second Sunday in Lent and the week following the Rev. N. V. P. Levis, rector of the Church of the Incarnation, Broad and Jefferson Streets, was conducting a Preaching Mission in Christ Church, Hornell, diocese of Western New York.

Mr. David Head, for the past thirty-three years sexton of old Christ Church, Second Street above Market, Philadelphia, has resigned his position. Upon retirement on March 31st he was presented by the rector and corporation with a purse of money in appreciation of his singularly efficient work in a most onerous post.

St. Martha's Guild of Calvary Church, Conshohocken, has lost an invaluable worker in Mrs. Eleanora Gourick Caine, who passed to her rest the latter part of March. An appreciative set of resolutions adopted by the Guild were published in a recent edition of the parish leaflet.

On the Tuesdays and Thursdays of the first and second weeks in April the Bishop of Delaware (Dr. Kinsman) delivered in St. James' Church, Twenty-second and Walnut Streets, a course of four lectures on the Eastern Orthodox Church.

The Society for Sacred Study held one of its periodical Joint Conferences by invitation at the house of Bishop Rhinelander on the afternoon of the second Monday in February. The subject discussed was "The Mode of Administering the Rite of Confirmation," the opener being the Rev. R. G. Osborne, D.D. The last of these conferences for the present season

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will be held in the Church House, Monday, May 15th, at 2.30 P. M. The subject for discussion is "The Mode of Ordination" (based on Chapter X of Duchesne's "Origin of Christian Worship"), to be opened by the Rev. Benjamin S. Sanderson. These meetings are open to all the clergy.

The Rev. A. J. Arkin, missionary at St. George's, Richmond, is actively interesting himself in the securing of more adequate public playgrounds for that very congested section. Recently he brought about a personal visit of inspection by the Mayor of Philadelphia, who has expressed himself as personally interested and willing to forward the project as far as he can.

Forty-seven and a half years ago, when Mr. Simes assumed charge of Gloria Dei Church, he found teaching a class in Sunday-school one who is still in charge of the same class which she has taught continuously all these years, coming now from a point some distance from the city every Sunday. The same parish has rather an unique Bible Class (taught by the rector's wife) composed exclusively of the members of the vestry, to which none can be elected unless he promises to attend the class. Is there anything to compare with this in the American Church?

Saturday afternoon, April 8th, a considerable number of the officers and members of the Church Club met at the Church House and in a body went to St. Martha's House and to the Seaman's Mission, both of which were thoroughly inspected. A number of ladies were in the party.

Father Hughson of the Order of the Holy Cross conducted, on Saturday, April 1st, in St. James' Church, Philadelphia, a "Quiet Day" for the officers and active associates of the Junior Auxiliary throughout the diocese.

Thursday, April 6th, the League for Church Work among the Colored People held its meeting in the parish house of St. Monica's, St. Mark's Street and Woodland Avenue, one of the newest and most successful work of our Church to these people in our city. Usually these meetings have been held at the Bishop's residence, but it was felt, as proved to be the case, that more interest would be felt if the meeting was held in one of the missions. The attendance was most encouraging and the addresses by Major Veale and Archdeacon Phillips were most inspiring. The Rev. Richard Bright, priest-in-charge of St. Monica's, reports

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On Saturday, March 25th, the Feast of the Annunciation, N. J. Wesley Twelves was ordained a deacon of the Protestant Episcopal Church at the Free Church of St. John, Emerald and Elkhart Streets, in the presence of a large congregation. Bishop Rhinelander officiated.

Mr. Twelves was presented for ordination by the Rev. Waldemar Jansen, Jr., rector of Trinity Church, Oxford. The sermon was preached by the Rev. Gomer B. Matthews, rector of the Free Church of St. John. Special music was rendered by the choir.

Mr. Twelves was a member of the Free Church of St. John from boyhood. Although the eighth to enter the ministry from that parish since its admission to the Diocesan Convention in 1864, he is the first to be ordained in the Free Church of St. John. He was educated at St. Stephen's College, Annandale, N. Y., and the Divinity School in this city.

The news of the death of Sister Mary Angela, which occurred on the afternoon of March 24th, at St. Mark's Mission, 1917 Lombard Street, was heard with feelings of deep regret throughout the parish of St. Mark's Church, in Locust Street above Sixteenth. She was in health until a few days ago, then she took a slight cold which developed into pneumonia.

Sister Mary Angela was born in Washington, D. C., more than seventy years ago. Her father was Captain Lockwood, of the United States Navy, and her brother, Captain John Lockwood, is now in the United States Army. Much of her early life was passed abroad, where she became proficient in a number of foreign languages. She was a lady of a highly cultivated mind, and for twenty-seven years was a member of St. Margaret's Sisterhood, whose mother house is in Boston, and for the past ten years has been actively engaged in the work of St. Mary's Chapel in Bainbridge Street below Nineteenth, one of the chapels of St. Mark's parish. Her funeral took place the following part of the week from St. Margaret's Convent, Lewisburg Square in Boston.

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The news of the death of the very Rev. John R. Moses, dean of the Cathedral at Garden City, L. I., was received as a great shock to his many friends in this diocese. Dean Moses was a graduate of the University of Pennsylvania and prior to going to his present charge had been rector of St. Mary's, Wayne, for ten years. He was a scholar and most effective preacher and universally beloved for his personal qualities. He was in his fifty-sixth year and death was the result of an operation. He is survived by his widow, a daughter of the late Rev. Joseph F. Garrison, D.D., sometime a Professor at the Philadelphia Divinity School.

The Rev. Dr. C. S. Reifsnider, president of St. Paul's College, Tokyo, Japan, was the preacher on the fifth Sunday in Lent in St. Paul's Church, Chestnut Hill.

A bronze tablet, erected in memory of the late Rev. Dr. Thomas Coffin Yarnall, was unveiled Sunday morning, March 26th, in St. Mary's Church, Thirty-ninth and Walnut Streets.

The Pennsylvania Chapter of the American Guild of Organists gave its thirty-sixth public service in Philadelphia Tuesday evening, March 28th, at St. Clement's Church, Twentieth and Cherry Streets. The service was a cantata entitled "The Triumph of the Cross," by H. Alexander Matthews. It was sung by the choir of the church under the direction of Henry S. Fry, organist and choirmaster.

A solemn organ prelude was played by Edward Shippen Barnes, organist and choirmaster of Rutgers Presbyterian Church, of New York. The other organists were Harry C. Banks, Jr., of Ogontz, and H. Alexander Matthews, of Philadelphia.

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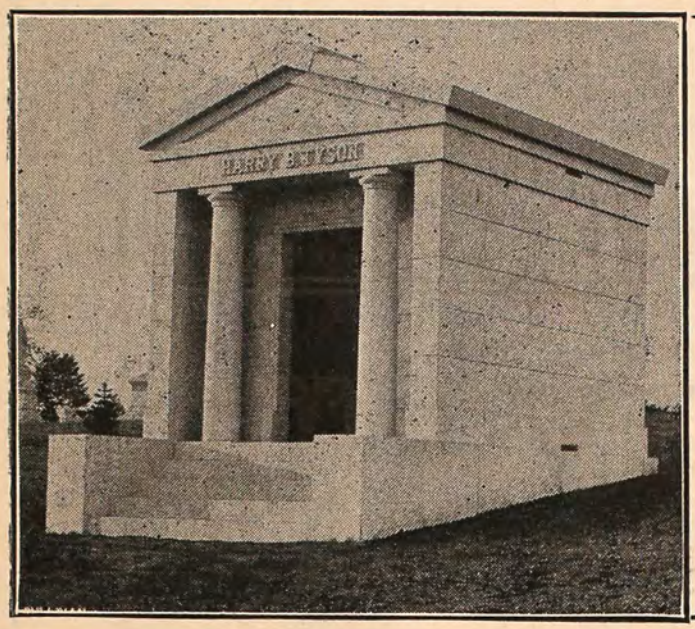

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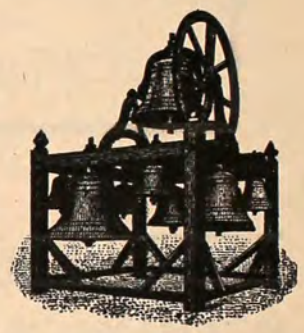

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